

Transubstantiation

exploded: //

OR AN

# ENCOVNTER WITH RICHARD

*the Titularie Bishop of Chalcedon  
concerning Christ his presence at  
his holy Table.*

Faithfully related in a Letter sent to D. Smith  
the Sorbonist, stiled by the Pope  
Ordinarie of England and Scotland.

By DANIEL FEATLEY D.D.

Whereunto is annexed a publique and so-  
lemne disputation held at Paris with Christo-  
pher Bagshaw D. in Theologie, and Rector  
of Ave Marie Colledge.

JON 31.35.

*mine adversarie hath written a booke against me, surely I  
will take it upon my shoulders and binde it as a crowne to me.*

*Pacundus Hermianensis pro defensor cap. p. 404.*

*est Sacramentum adoptionis adoptionem pari, scilicet Sacramentum corpo-  
ris & sanguinis eius quod est in pane & poculo consecrato corpus eius &  
sanguinem dicimus, non quod propriè corpus sint panis & poculum san-  
guinis, sed quod in se mysterium corporis eius sanguinisque continetur.*

LONDON.

Printed by G. M. for Nicolas Bourne, at the South entrance  
of the Royall Exchange. 1638.





30a



TO  
THE RIGHT  
HONOURABLE  
THOMAS Lord Coven-  
tree, Baron of Alesborough, Lord  
Keeper of the Great Seale of Eng-  
land, and one of his Majesties most  
Honourable Privie Councell, &c.

Right Honourable,



*Our Lordships courteous  
acceptance of the grea-  
ter Worke, embolde-  
neth me to present this  
Appendix thereof to  
your Honour: the lesser it is, the lesser  
trespasse it will make upon the pub-  
lique service of the State and your  
Lordships most pretious houres: and I  
hope it will proove like Diomedes in  
Homer,*

*μικροὶ μὲν ἐὼν δεμαὶ ἀλλὰ μαχητῆς,*

*Perpusillas quidem pugnax tamen,*

*A 2*

*for*

The  
Grand Sa-  
ciledge  
of the  
Church of  
Rome.

*ily.*

## The Epistle

Lip. pref.  
in Sen.

for I laboured therein what I could  
expresse the Character which Lipsius  
gives of Seneca's writings, copiam  
in brevitare, & vehementiam in fa-  
cilitate. The Subject I handle is most  
noble and divine, The holy Sacra-  
ment of the blessed body and  
blood of our dearest Redcemer, and  
it is to be lamented even with teares of  
blood, that what he ordained for the su-  
rest tie of unity, and strongest bond of  
amity, is through the malice of Satan,  
and hereticall pravitie turned into a  
bill of divorce, or rather fire-ball of  
contention among Christians at this  
day. For my Antagonist D. Smith, he  
is a man of greatest note among all our  
English Romanists, as famous with  
them, as ever was the Nymph, of whom  
the Poet writeth,

Ovid. Ep.

Tu quoq; si de te totus contenderit  
orbis,

Nomen ab æternâ posteritate feres.  
For it is he about whom the Sorbonists  
and Secular Priests on the one side, and  
the

## Dedicatory.

the Iacobines, Iesuits, Benedictines and  
the other, have of late published so many  
virulent Pamphlets

Tincta Lycambeo spicula felle  
madent.

It is he for whose apprehension two Pro-  
clamations were not many yeares since  
set forth. It is he upon whom for his ex-  
traordinarie parts, and well deserving  
of the See of Rome, Pope Urbane the  
eight hath conferred the high, but  
empty title of Ordinarie of all Eng-  
land and Scotland. It is he whose  
aerie Bishoprick of Chalcedon hath so  
much troubled this and our neighbour  
Land. With whom I could have wished  
that some of higher ranke and place had  
entered into the lists. But being chal-  
lenged by him into this field, lying by  
the Waters of strife, I could not de-  
cline the combat. Which I now under-  
take with more confidence, by how  
much he sheweth many waies apparant  
diffidence of his cause, for in his fran-  
tispice he makes mention of my book in-



## The Epistle

Printed  
by Felix  
Kingston,  
An 1630.

*tituled The Grand Sacriledge of  
the Church of Rome, in taking a  
way the sacred cup from the Laity,  
detected and convinced by the evi  
dence of holy Scripture, and testi  
monie of all ages, as if he meant to re  
fute the whole worke: yet from the first  
page to the last, he questioneth not a syl  
lable, nor disableth any one testimonie  
therein,*

Egregiam vero laudem & spolia  
ampla

*A doutie piece of service, never  
approach any thing neare to the main  
Fort and citadell, but sit downe be  
fore a small out-work (a relation of  
Conference 25. yeares ago, consisting of  
a few pages) in the batterie whereof,  
sheweth himselve not onely*

ἀποτάξιμν but καὶ ἀπὸ τοῦ ἐν μεταβάσει

*For he carefully shunneth the point in  
question, and falleth upon a more plau  
sible tenet. Whereas to gaine or con  
firme a Romish Proselyte, which was the  
occasion of his Conference with me, he  
shoul*

## Dedicatory.

Should γυμνὴ κεφαλῇ have propugned  
the Trent doctrine of Transubstanti-  
ation, he carefully declineth that rock, and  
putteth in at the faire harbour of the  
reall presence, which in a Catholique  
sense all Protestants admit, and the Lu-  
therans in as flat a manner as he. In  
fine despairing to make good his tenet  
by argument, he turneth argumento-  
rum tela into maledictorum aculeos:  
he leaveth the Schooles, and flyeth to  
the theater, and there setteth a name-  
lesse and shamelesse Poet to play upon  
my name with Anagrames; and my  
Treatise with Sarcasmes. Whereunto I  
think fit to returne no other answer then  
the words of Mars in the Greeke  
Epigram,

Epig. grec.  
l. 1. c. 3.

ἄχ' ἔμα τὰυτ' αὖ λαόφρα τις ὁ θρηγκῶσιν Ἀνάφαι

Ἀρνή ταύτην τὴν ἀχαιὴν χάριτα

Ἀγκρεμαί Ἀρης Μιαντορι κοσμον Ἀκοσμον

ἐκ ἀπ' ἐκῶν ρίψεις αὐτὰ τὰ ὄπλα δόμαν;

But because I speake to him in every  
paragraph in the ensuing letter I will  
say no more of him here; but now I

## The Epistle

apply my selfe to your good Lordship  
to whom I owe the dedication of a far  
greater and better worke then this,  
this alone I have now ready for  
presse, and I held my selfe bound  
to take the advantage of the first oppor-  
tunity to testifie in publike my thank-  
fulnesse to your Lordship for your Ho-  
nours many undeserved favours. And  
if the argument be well scanned,  
will not seeme improper to Dedicate  
the Worke to the Lord Keeper of the  
great Seale, for the Scriptures are the  
instruments and deeds of our sa-  
vation, and the Sacraments are the  
seales annexed therunto: the greater  
wherof our Romish adversaries have  
audaciously and impiously violated  
breaking off halfe of it, and putting  
false and counterfeite stampe upon it.  
With these misdemeanours (as I con-  
ceive) of a high nature I charge them  
and if I faile in my proofes, I resu-  
me not to suffer, pro tallo clamore.  
The Lord make your Honour and

tha

## Dedicatory.

that shall vouchsafe to peruse and  
examine this worke, like Angells of  
light, to discerne betweene good and  
ill, truth and falshood, and more-  
over crowne your Lordship with his  
principall blessings here, and blesse  
you with an everlasting crowne  
in heaue.

Your Lordships most humbly

and affectionately

devoted,

DA: FEATLEY.



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*Perlegi hunc librum, Cui Titulus  
est [ An encounter with Richard  
the Tiularie B. of Chalcedon  
&c.] in quo nihil reperio sana  
doctrina, aut bonis moribus contrarium  
quo minus cum utilitate publica in-  
primatur, ita tamen, ut si non in  
5. menses proximé sequentes trans-  
mandetur, hac licentia sit omnis  
irrita.*

*Ex Aedibus Lambethan.*

*Octob. 28.*

*1637.*

*Reverendissimo in Christo Patri  
& Dom. D. Arch. Cantuariensi*

*Sacellanus Domestico*

*GVLIEL. BRAN*

*Errata.*

*Page 11, in marg. read Biniun p. 41 line 14 r Chemis  
p. 41 l. 20. r. implicita. p. 47. in marg r. exhiberi. p. 57. l. 10.  
fidell r. eprobate. p. 60. in marg. r. sic. p. 63. in marg. r. ad  
and l. 25. r. you confier. p. 65. in marg r. Cordis loco. p. 66  
marg. μετῃλλαξί. & l. 13. r. φούρι. p. 77. in marg. r. propheta  
94. l. 35. r. consecrat. p. 117. l. 22. dele that. p. 118. in marg  
p. 118. r. quantitas auferatur. p. 123 l. 13. r. invisible. p. 189. l.  
Sacramental. p. 194. l. 26 r is without. p. 283. in marg. r. d  
p. 310 in marg. r. πειρασμοις.*



TO  
**RICHARD**  
**SMITH** Dr. of the  
*Sorbone* intituled by the Pope  
 B. of *Chalcedon* and Ordinarie of  
*England* and *Scotland*, D.F.  
 wisheth a better

1. Title.
2. Cause.
3. Advocate.

PAR. I.

Of the empty and ayerie title of Bishop of  
*Chalcedon*.

**O**men Omen. The stile wher-  
 with the Pope graceth you,  
 seemes to me ominous and  
 to bode you a meere *titulary*  
*ignity* and a *blinde* Diocesse. For I read  
 B in



<sup>a</sup> Strabo  
geograph l. 7.  
p 231.

τυρλῆς γα-  
λᾶ πειλᾶ,  
τῆς χαλ-  
κηδονίως,  
&c.

<sup>b</sup> Plin. nat.  
l. 6. cap. 32.  
Chalcedon  
Procerastiu  
antea dicta  
dein Com-  
pasa postea  
ecorum op-  
pidum quod  
locum elige-  
re nescissent.

<sup>c</sup> Concil.  
Chalced. act.

7 & Binius  
nots in con-  
cil. Tom. 3.  
p. 409.

Cum Impe-  
rator instaret  
in Chal-  
cedon nomi-  
ne tenus  
Metropolis  
dignitatem  
consequere-  
tur citra  
præiudicium

Nicomædie  
patres concilij act. 7. communi consensu admiserunt. <sup>d</sup> Pres. gener-  
& desertorum regimini congregat Angliæ, Benedictinorum. <sup>e</sup> He-  
manni Leomelij Spongia Nicolao Richardij ordinis Sancti domini  
impres. Audomaropoli 1631. Eccles. anglican: querimon: apologeti:  
pres. ibid. <sup>f</sup> A modest discussion by Nicolas Smith, approved  
John Floyd Jesuit, printed at Rouen, Anno 1630. apolog. Danielis a Jo-

in <sup>a</sup> Strabo and <sup>b</sup> Plinie that the inhab-  
itants of Chalcedon were by the Oracle  
of Apollo antiently tearmed *blinde men*  
because they could not see to build the  
City upon the more commodious side  
of the shore. And I <sup>c</sup> finde that at the  
instance of the Emperour *Marcianus*  
the Fathers in the fourth generall coun-  
cell advanced this City to the title of  
*Metropolitan* See: yet without the  
priviledges belonging thereunto, ju-  
as his Holinesse sent to you from Rome  
the shadow of a Mitre without the full  
instance, and conferred on you the title  
Ordinary of all *England* and *Scotland*  
without any revenue to maintaine  
and support your Port and State. Where-  
at notwithstanding the <sup>d</sup> Benedictine  
<sup>e</sup> Jacobines and <sup>f</sup> Jesuits so barke an-  
bawle in print, that not onely *England*  
and *Ireland*, but also *France* and Rome  
her selfe rings of them. And although  
the most celebrious University of Paris

th let flie two fierce & Massiffes to  
ake these currees, and the h Arch-Bi-  
ops and Bishops of France have laid  
them amaine with their crozure  
ves, and the faculty of i Sorbon with  
r battone, yet they will not be quiet.  
strange thing to heare those who  
ast so much of Catholike unity to  
ndie the tearmes of Schismatike and  
eretike so familiarly one to the other,  
e Sorbonists to the Jesuites, and the  
esuites by back-racket againe to the  
arbonists: and yet a stranger to see  
erius revived in Ignatius Loyola, and  
puritane buds to sprout out of a Iesuites  
stocke. Geneva was wont to be bran-  
ded for denying the necessity of con-  
firmation by a Bishop, or of a Bishop at  
all in the Church, but now S. k Omers  
hath justified Geneva. Thus l errours  
run in a ring, and though diametral-  
ly opposite at first, yet meet at the last  
in the Center. In the meane while,  
what doth Monsieur Le-Pape? either like

Franciscus  
Hallier de-  
fens. Eccl. fl.  
ast. Hierar.  
Paris 1632.  
Petrus Au-  
relius vindi-  
cia censura.  
Sorb. impres.  
Paris 1632.  
h Epist.  
Archiepiscop.  
Episcop im-  
pres. Paris  
1631.  
i Censura  
proposit: qua  
rurandam ex  
Hibernia de-  
lat. per sacra  
facultatem  
theolog. Paris  
facta. 1631.  
k Censur.  
Sorb de sa-  
crament: con-  
firmat. p. 42.  
e de Hierar.  
e ep. p. 48 49  
Catholici  
chrismate  
uncti in  
baptismo li-  
cet ab Epis-  
copo non co-  
firmati per-  
fecti sunt

Christiani & legi divina satisfi licet nulli sint Episcopi in Gallia Hispania  
Anglia. 1 Schisme Englelife card Rochefoucault homines ve-  
mentis ingenij postquam in unum extremum abrepti fuissent in diuina  
nescientes rationem sese a praterito crimine purgandi optimam fore  
pararunt si se ad alterum extremum conferrent & contra papam scriberent.

m Sweet. in  
vita Neron.

\* The Arch-  
Bishop of  
Paris. See  
quarimonia  
Eccles. angl.  
v. 17.  
n Praefes Be-  
nedictin: F.  
Clemens p.  
175. Ep sco-  
pus titularis  
a Grecia non  
nisi impro-  
prie & valde  
prater natu-  
ram potest  
existimari  
caput corpo-  
ris nostri in  
Anglia. Ho-  
rat. Graculus  
esuriens  
in caelum  
suffert, ibit.  
o Exemplar  
bevi Urbani  
ostavi per  
quod Episco-  
palus auctori-  
tas, Richardo  
Chalcedonensi  
demandatur.  
Det Roma  
sub annulo  
piscatoris.  
4 Februarij.  
1625.

m Nero he singeth a Poem of his  
making to his Thearbo, when he seeth  
dangerous fire kindled within the wa-  
ot Rome, or like Gallio Deputie in  
Acts, Chap. 18. Ver. 15. he accounteth  
these controversies (which yet touch  
not onely all Bishops Miters, but  
Triple-crowne also) to be *questions of*  
*words and names and will be no judge*  
*such matters*, and letteth the Monks  
take \* *Sosthenes* and other chiefe  
*leaders of the Romish Synagogues and bring*  
*them before his judgement seate and*  
*reth for none of these things.* No  
certes his Holinesse is doubly to blame  
First, to reward your eminent piety  
both naturall and morrall, improved  
learning and travell, and employ  
wholy to the advancement of the Papal  
cie, with no better a guerdon then the  
emptie title of a hungry <sup>n</sup> Greeke  
shoprick. Next when he saw his <sup>o</sup> Brethren  
come short of his intendment, and yet  
hopes: not to enlarge it out of the  
*proportion* of his papall power, and take  
short course with your mutinous Monks  
who not onely resist but openly  
pugne it, and your jurisdiction founded  
thereon.

*The title of Bishop of Chalcedon.*

5

First upon the matter he grants you nothing and afterwards he maketh not good that his nothing.

*Perdis & infelix ipsum nihil---*

*Juvenal's  
syr: Perditus  
infelix ip-  
sum nihil.*

Not to question his Holinesse interest in the Bishoprick of *Chalcedon* subordinate to the Greeke Patriarke, and at this day in captivitie with her native Bishop under the grand Signior: I would faine know what this title of Bishop of *Chalcedon* importeth you? What are the renewes of this new erected See, transported out of *Bithynia* into *England* by miracle, as our Ladies picture and Chappell were out of *Palestine* to *Lauretto*? what is the circuit of your Dioces? what *commendams* hold you with it? what benefices have you in your gift to preferre your Chaplaine and Champion *S.E.* unto? where is your Episcopall Pallace situated? where stands the Mother-Church? on which side of it is your Consistorie built? where keepe you your Court? surely no where, except in *Nido* o *phæ-*  
*nicis*, the nest of the Phænix at the signe whereof your booke was printed. I received it from a good hand, that all your receipts from *Chalcedon*

*Histoire de  
nostre dame  
de Loreto.*

o See the  
Frontispiece  
of *S.E.* his  
pamphlet  
Down at  
the signe of  
the Phænix.  
And will not  
trow you,  
that pam-  
phlet bee  
burnt, when  
the Phænix  
makes a  
bonfire of  
her bones.

B 3

will



A pretious  
stone men-  
tioned in  
the Apoc.  
2119 the  
third a Cal-  
cedonie, the  
fourth an  
Emerall.  
p Fra. Cle-  
mens de mā-  
dato regim:  
in l. pres:  
gen. monuit  
rogare nomi-  
ne cleri An-  
glicani: nam  
copitulum  
inquit ve-  
strum chi-  
maricum  
est.  
¶ Prepos.  
Benedicit.  
Chalcedonē-  
sis go sola  
q̄da Chalce-  
donensis est  
nullam habet  
authoritatem  
nec ordina-  
riam nec de-  
legatam in  
Anglie &  
Scotia regna,  
&c p. 31. &  
p 83. iam  
scimus Sco-  
tos cum risu  
hanc Ordina-  
rii pretensam  
authoritatem  
reiecitse.

will not buy you a true Chalcedon  
Wherefore as the Cardinall of Sa  
Susanne when divers Romish Prie  
repayred unto him the 19. of Octobe  
1624. desiring his Grace in the nam  
of their Chapter to further what he  
could a motion they then made to him  
admonished them to mend their peti-  
on, and instead of *nomine capitali* se  
in the name of their Chapter to write  
*nomine cleri Anglicani*, in the name  
the English Clergie: for your Chap  
saith he is a p Chimæra: so I would  
advise you to sticke to your title  
Arch-Priest over the seculars in En-  
land, *nam Episcopatus vester Chalce-*  
*donensis chimericus est*, for your  
shoprick of Chalcedon is a chimæra  
meere fiction. As for your other title  
of Ordinarie of England and Scotland  
I cannot skill of it: the English  
& Monkes seriously dispute you our  
it, and the Scottish Priests sawd  
jeare at you for it. As for us, who yet  
know have abjured the Popes power  
both Ecclesiasticall and Temporall  
whether Urbane the eight intend to re-  
duce the Kingdomes of England and  
Scotland into one Diocesse, & make you  
Bisho

*The title of Bishop of Chalcedon.*

7

Bishop of it, or into one Parish, and make you Pastour of it, we account his designe therein none other then the worke of his poetickall fancie, and have no more faith in his Briefe then in *Ovids Metamorphosis* :

*Vid. Poem  
Vrb. 8. edit.*

*In nova fert animus mutatas dicere formas  
Regna.*

Our Arch-Bishops, Bishops, Ordinaries, and Pastours in both these Kingdomes possessing all the Sees, and enjoying peaceably under our most Gracious Sovereigne, the entire rights thereof, will ease your seven Vicars and Bithynian Collectour of his paines. As for the Recusants charity, it goeth another way, they are no lesse *Recusants* to your authority, then to our lawes : for albeit your great *Pan* at *Rome* hath committed the greatest part, if not all his spotted sheepe to your Pastorall charge : yet they yeeld you little or no profit, because they are heared to your hands : especially by the Iesuits whom *Reverardentius* aply tearmeth in this respect *equites aurei velleris*, Knights of the golden fleece.

*r Hermannii  
Loemelii pa-  
rathefi circa  
duo brevia  
apostolica,*

*Pan curat  
oves oviumq;  
Magistros.*

*Vindicie sa-  
cra sayr.  
M. d.*

## PAR. 2.

Of the cold entertainement which English  
and Irish Priests finde beyond the  
Sea, how well soever deserving  
of the See of Rome.

**W**Hen Hanniball saw the head  
of his brother *Asdrubal* held  
upon a speare at the command of *Clau-*  
*dus Nero*, he said, *video fatum Cartha-*  
*ginis*, I see the destinie of *Carthage*,  
me thinkes I see in you *fatum Anglorum*  
& *Hibernorum*, the fate of our English  
and Irish Papists, which is at this pre-  
sent, and hath ever beene to yeeld more  
to the Romane See, and to receive less  
from her. Pope *Urbane* the third, for  
all the gold which by one trick or other  
he got out of *Ireland*, sent in old times  
Coronet of Peacocks feathers to *John*  
the sonne of *Henry* the second, who  
was designed Lord of *Ireland*: and  
in our memorie, *Clement* the eight more  
bountifull rewarded the Earle of *Tyr-*  
*rone*, for exhausting his patrimonie up-  
on the Irish rebels, with store of indul-  
gences and a Phenix plume. Who  
ever deserved better of the Romish

*Camden*  
*hist. of Q.*  
*Elizab. ad*  
*ann. 1573. 40.*

faith

faith and See, then *Iohannes Roffensis*,  
*Allin*, *Stapleton*, *Sanders*, *W. Reynolds*,  
*Harding*, and your selfe ? yet what  
hath beene done to any of you for all  
that you have done and suffered in the  
Popes quarrell ? To one of you a Car-  
dinals hat was sent indeed, but never  
came on the party his head, which was  
cut off by *Henry the eight*, to an other  
a Cardinals hat was given, but with so  
thinne lining, (I meane, meanes to sup-  
port his estate) that he was commonly  
called the *starveling Cardinal*. The  
third was made professour of a pettie  
University, scarce so good as one of our  
free Schooles in *England*. The fourth,  
whose tongue was so full of adders  
poyson against his Sovereigne and  
Countrie, before he died felt his tongue  
cleaving to the rooffe of his mouth, being  
starved to death in *Ireland*. The fifth  
was nominated to a poore Vicaridge  
under vallew : on a sixt his Holinesse  
bestowed a prebend of *Gaunt*, or to  
speake more properly a *gaunt* pre-  
bend. And you for weighing so stedily  
both religions (the Reformed and the  
Romish) in a prudentiall ballance,  
he hath placed in a pendulous Bisho-

B 5

prick

f A booke  
printed by  
D. Smith, in  
scuted the  
prudentia  
ballance.



t *Marial*  
*epig. l. i.*  
*aere pendē-*  
*tia Mausol-*  
*lea.*

u So the  
 Italians call  
 in derision  
 a titular Bi-  
 shop.

x *Mat. 17. 4.*  
 y *Luke 9. 33*

pricke adjoyning to \* *Mausolus* his  
 Sepulcher in the ayre. For your so ac-  
 curatly and learnedly maintaining all  
 the Romish *tenets*, hee hath at last  
 made you u *nullatenensem* a hold-  
 nought. When Saint \* *Peter*, spake  
 of making Tabernacles in the aire,  
 the y Evangelist saith, *hee knew not*  
*what hee said*: and now when his pre-  
 tended successour, Pope *Urbane* the  
 eight foundeth Episcopall Sees, and  
 Cathedrall Churches, and Ecclesiasti-  
 call Courts in the aire, may we not bee  
 bold to say that *hee doth hee know*  
*not what*, and deserveth the title of  
*Sapientum octauus*.

It is not for nothing that hee  
 assumeth to himselfe the name of  
*Urbane*, or the facetious who re-  
 quireth his best servants and chiefest  
 favourites with *jest*s and *riddles*. For  
 read my riddle what's this? the Su-  
 pervisour of a See unseene a Bishoprick  
 of *Chalcedon* in Brittainie, an extraor-  
 dinary Ordinary, a *Diocesan* of parti-  
 culars universals, Romish Catholikes,  
 English Romanists, and Superiour to  
 all the irregular regulars in England  
 and Scotland.

PAR 3.

*What a kind of Religion Popery is.*

**H**OW be it were the cause you  
maintayne good, the fortune you  
sustaine could in no sort prejudice  
you, either in your conscience, or your  
credit. For to follow Christ naked is an  
honour and an ornament to a Christian:  
and *Solomon* hath left this for one of his  
divine essayes, that the \* *grace is not to the*  
*swiftest, nor the battaile to the strongest,*  
*nor yet bread to the wise, nor riches to men*  
*of understanding, nor favour to men of*  
*skill, nor the greatest preferment to the*  
*worthiest.* The golden bishopricke of  
*Carthage* fell to the lot of leaden *Aure.*  
*lius*, and little *Hippo* to great *St. Austine*,  
of whom we may truly say concerning  
*Hippo*, as it was said of *d Euripides* con-  
cerning his familiarity with *Archelaus*,  
that *Hippo was better knowne by S. Au-*  
*stine then St. Austine by Hippo.* Let it not  
seeme strange that men of meaner  
worth set the best leg forward, and  
outstrip their betters now adayes: when  
in the ancient and better times of the  
Church *Damasus* the schollar was ad-  
vanced

\* *a Eccles. 9.*

111:

b *Synes. ep.*

3.

ἐνταυθα

μεν ἀμείδιαι

ἐν ὑρανῶ

δὲ ἐντε-

λήμειδος,

ἐ. ep. 66.

ἐν καλῶ

μοι καί τε-

ται πλεον

εκτείν μὲν

πόρων με-

ρονήσειν

δε τιμῶν.

c *Concil. aff.*

rican in sub-

script sub

Boniface et

Celestine a-

pud Biliun

p. 755.

d *Eras: adag.*

magis Ar-

chela ex

Euripidis

quam Eur-

pides ex Ar-

chela fami-

liaritate in-

notus.

e Hieron ad  
Damasum  
papa epist.  
143, 144, 145  
146, &c.

Epist. 31.

¶ Tacit:  
annal:  
de praefulge-  
bant quod  
non vischan-  
tur.

vanced to the first See, and \* *Ieremie* his Master ( to whom even after he was Pope he expounded many difficult places of Scripture ) ended his dayes in his Cell at *Bethlem*. And *Gregorie Nazianzen* the learnedest of all the Greeke fathers and surnamed the divine in the sharing of preferments in *Capadocia* could get but the poorest and most incommodious Bishopricke in all that province : about which he expostulates with Saint *Basil*. A rich stone is of no lesse worth when it is locked up in a wicker kasket, then when 'tis set in a Bishops mytre. The wise Historian observed that the statues of *Brutus* and *Cassius* were the more glorious and illustrious, because they were not brought out with other Images in a solemne procession at the funerall of *Germanicus*. And in like manner men of excellent endowments when they are neglected in states, are by so much the more inwardly revered by how much they receive the lesse outward honour, and advancement. *Cato* was in the right who said he had rather men should question why he had no statue or monument erected unto him, then why he had

had. For certainly men honour them more who aske why such and such men are not preferred, then they who enquire why such men are preferred, or what worth is in them correspondent to the titles they beare. But whats this to your either advancement or disreeme in the See of *Rome*; Saint *Cyprian* teacheth us that if a man suffer death in an erroneous beliefe, being fallen away from the truth, his suffering is not *corona fidei* but *pena perfidia*, not a crowne of faith, but a punishment of his perfidiousnesse. It is just that they who wrong their native soyle should be disrespected in forraigne countries. Had you continued in the universitie of *Oxford*, you might have beene not only according to your name, *faber* a Smith, but' even *Aurifaber* a gold-smith to forme many pretious vessels for Gods Sanctuarie, whereas now since your revolt from your Religion, and departure out of this kingdome you have turned *silver-smith*, like those in the Acts that made shrines for *Diana*, they for *Diana* of *Ephesus*, you of *Rome*, or rather, like *Alexander*, *χαλκός* a Copper-smith. *Aeneas* when he left *Troy*, carried his Father,

Act. 19. 24.



g See the  
booke of  
the 3. con-  
firmities  
Whitaker.  
Cont 2. de  
not. eccle. q. 5.  
C. 7. Rivet  
summa. cont.  
q. 1.

Father, and his gods out with him :  
you when you forsooke your countrey  
left your mother and your religion all  
behind you, and you have ever since  
spent all your time in maintaining  
propagating by your tongue and pen  
a Religion, which is where it differeth  
from us, nothing else but a cento  
a hotch-potch of diverse heresies and su-  
perstitions. A religion which loosene-  
th and dissolveth all bonds of vowes, and  
religious obligations by papall dispen-  
sation, or Iesuiticall equivocation :  
a religion which sacrilegiously robbeth  
God of his honour, Christ of his præro-  
gatives, and Princes of their soveraigne  
ty. A religion which blasphemously  
derogateth from the sufficiency of  
Scripture, impiously mutilateth both  
the ten Commandements, (cutting out  
the second) and the Sacrament (taking  
the cup from the laitie : ) præsumptu-  
ously addeth to the Apostles creed  
many more new Articles, Idolatrously  
worshipeth Images, pictures, shrines,  
reliques, the Crosse, and the consecra-  
ted wafer, superstitiously halloweth  
creame, spittle, medals, and beades, &c.  
A religion whose last resolution of  
faith

With is into the Pope, who hath beene  
 oftentimes an heretike and sometimes  
 a necromancer. A religion which war-  
 ranteth subjects to take armes against  
 their <sup>h</sup> Sovereaigne, canonizeth parri-  
 cides, and crowneth traytours with the  
 garlands of martyrs. A religion which  
 dispenseth with incestuous marriages  
 and sins against nature, sets a rate upon all  
 crimes and draweth a renew from  
 the sinkes of all impunitie (stewes and  
 brothels) a tribute farre worse then  
 that of *Vespasian ex lotio*. Had I con-  
 tested with you in our meeting at *Paris*  
 about any of these no lesse unexcusable  
 then unsufferable impieties of your  
 Romish pseudocatholike faith, into  
 what an agonie should I have put you;  
 when conferring rather then disputing  
 with you according to the lawes pra-  
 scribed by the company calmly and  
 peaceably about one of the most plau-  
 sible tenets of your Trent Creed, in  
 which you make most show of Fathers  
 and brag of Scriptures, you were foiled

*h Bellar. l. 5.  
 de Rom pont.  
 c. 7. Si prin-  
 cipis conen-  
 tur avertere  
 populum a  
 fide possunt et  
 debent pri-  
 vari suo do-  
 minio, et non  
 licet christi-  
 anis tolerare  
 regem infi-  
 delem and  
 hereticum.  
 vid. Bullay  
 Pauli cont.  
 Hen. 8. et Pij.  
 5. cont. Eliza.  
 et l. Card.  
 Alani cui tit  
 An admoni-  
 tion to the  
 nobilitie of  
 England &  
 Ireland con-  
 cerning the  
 presēt warrs  
 made for the  
 execution of  
 his holinesse  
 sentence a-*

gainst *Q Elizabeth*. Clement 8. his Bull and letters to *Tyron* set downe  
 at large in my *Lucarew* his booke iii. pacata: *Hiber. l. 3. c. 18.* i see the  
*Iesuites chatechisme. Apolog. Garnet i. Aorpbis theatrum honoris et lit. Card.  
 Commenfis ad Parroum per duellionis reuon et catal. marty. Jesuit. canmessig.  
 et nom. excus. lutes. k Taxa Camere Apostol. mess. cont. indulg.*

in every argument : and driven to much perplexitie and miserable *escapatories*, as I will presently make it appear after I have acquainted the reader with the issue of other former conferences in *France*, which occasioned this with you.

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PAR. 4.

*The issue of divers disputations in France, and how the Romanists have had alwaies the worst in conferences with Protestants.*

**V**Pon the sad newes of the death of *Henry* the fourth, whom *Ravaliach* ran into the side with a stiletto in *Paris*, neere the Church of *Saint Innocents*, right over against the house, whose signe was the *fleuer de lies* his owne armes : *Sir Thomas Elmonds* being sent with all speede into *France* to be liedger Embassadour for his Majesty of Great Brittain, left order with *D. King* then Vicechancellor of *Oxford* (afterwards Lord Bishop of *London*) to provide him a Chaplaine; who

who with much importunity drew me  
 greene from the Univerſity, after my  
 firſt ſolemn<sup>a</sup> exerciſe in Saint *Ma-*  
*ries*, to this employment in *France*.  
 Where I was no ſooner arrived, but I  
 heard of divers Engliſh Priests reſi-  
 dent there, who not onely ſet upon  
 our Engliſh Gentlemen that travelled  
 into thoſe parts, and fixed ſome of them  
 in the wrong, who before were unſet-  
 tled in the right: but put the Embaſſa-  
 dours Chaplaines alſo oftentimes to  
 ſome trouble. Theſe were D. *Stanburſt*,  
 D. *Wright*, D. *Bagſhan*, D. *Stevens*,  
 D. *Smith* the elder, D. *Champney*,  
 M. *Reyner*, M. *Meridith*, and others,  
 with whom I declined all manner of  
 conteſtation in point of Religion for a  
 great while, not upon any diſtruſt of  
 the cauſe, neither any feare leſt they  
 ſhould gaine upon the truth, or unſet-  
 tle me or any other in any ground of  
 our moſt Orthodoxe beliefe. For  
 bleſſed be God, as in former times, ſo  
 in our age we ſee the promiſe of our  
 Saviour daily fulfilled in divers of the  
 reformed Religion, who have beene  
 b converted before your Inquiſitours.  
 c I will give you a month and wiſedome  
 which

a The re-  
 hearſall Ser-  
 mon, June  
 1610.

b See AAs  
 and Monu-  
 ments of  
 the Church.  
*Crispin in*  
*Martyrolog.*  
*Histoire*  
*Des Vaud.*

c Luke 21.  
 15.



d Mat. 21.

16.

Pfal. 8. 2.

e Mat. 12.

20.

f Oribwinus  
Gratius in  
fascic. rer.  
expetend.  
& sug.

g Cic: orator  
Marcelli  
pugna ad  
Nolam po-  
pulus Roma-  
nus primo se  
erexit postea  
multa res  
prospere co-  
secuta sunt.

which all your adversaries shall not be  
able to gaine-say nor resist. And as  
of the mouth of women and <sup>d</sup> children  
hee hath perfected praise, so in public  
disputations betweene the learned Do  
ctors on both sides, hee hath eve  
c brought forth judgement on our side  
unto victory. Witnesse the sole  
disputation in the Synod of Basil be  
tweene the f Huzzites and your Pro  
lats and Doctors, in the yeare of our  
Lord, 1438. Wherein Iohannes Ro  
zamus the Taborite, and Petrus Pa  
mus our Countrey man, so worthily  
acquitted themselves in the defence  
of the Bohemian Articles, that they re  
gained from that Synod the free use  
of the holy cup in the Sacrament for the  
Laity. Witnesse the disputation be  
tweene Martin Luther, and Eckius held  
at Lipsia by the Appointment of Duke  
George of Saxonie, Anno 1519. &  
which I may say as the Oratour spe  
keth of g Marcellus his battell with  
Hanniball at Nola, it gave the first light  
to the reformed partie in Germany, and  
after it the affaires of religion went  
most prosperously. Witnesse the dispo  
sition at Zurich, appointed by the Bi  
shop

Shop of Constance, betweene Faber  
*Stapulensis*, and *Zuinglius*, Anno 1523.  
 at which the Champion for the Ro-  
 mish partie was so daunted, that after  
 a flourish, he said in that great assem-  
 blie, that the cognition and determinati-  
 on of differences in religion pertained to  
 a generall councill which was neare at  
 hand, and that he would confute the do-  
 ctine of his adversary by writing, dis-  
 pute he would no longer: the issue was  
 the Senate of *Zuricke* presently pro-  
 claimed reformation. Witnesse the  
 disputation at *Baden*, Anno 1525. be-  
 tweene *Oecolampadius* and *Eckius*,  
 where *Eckius* fate downe by the losse,  
 and the Church gained all the refor-  
 med Pagi of *Helvetia*. Witnesse the  
 disputation at *Berne* in Anno 1527. be-  
 tweene *Conradus Trejerus* an Augustin  
 Prier, and *Martin Bucer*. This dispu-  
 tation held 19. daies, the issue whereof  
 was a pillar erected by the Senate at  
*Berne*: in which they wrote in gol-  
 den letters the day and yeare of their  
 reformation. To come neerer home;  
 Witnesse the disputation begun at  
 Westminster by the commandement of  
 Queene <sup>h</sup> *Elizabeth*, Anno 1559. be-  
 tweene

<sup>h</sup> *Humphrey*  
*in vita*  
*Jewel.*  
*For Acts &*  
*Monumēt.*  
*Tom. 3. p. 979*

tweene D. Story Bishop of *Chichester*,  
 D. Cocks, M. *Whitehead*, M. *Grindol*,  
 M. *Horne*, D. *Sands*, M. *Gest*, M. *Elmer*,  
 M. *Jewel* on the one side for the Prote-  
 stants, and the Bishops of *Winchester*,  
*Litchfield*, *Chester*, *Carlile*, *Lincolne*, D.  
*Cole*, D. *Harpsfield*, D. *Langdale*, D.  
*Chedsey* on the other side, in which af-  
 ter the Protestants had given the  
 charge, the Popish party presently found-  
 ed a retreat, and upon frivolous pre-  
 tences brake up the conference, wit-  
 nesse the Epistle of i Gerson to the  
 Arch-Bishop of *Prague*, in which hee  
 disswadeth him from putting the mat-  
 ter of Religion to a Triall in disputa-  
 tion, because by such a course taken  
 with the Huzzites, the noble forerun-  
 ners of our protestant faith, the people  
 would be scandalized, and the wound gi-  
 ven already to the Church, would be  
 made worse by the cure. And lastly,  
 witnesse the determination of k *Al-*  
*fonsus a Castro*, we ought not saith he  
 publikely to dispute with an hereticke,  
 especially if he be pertinacious, for here-

i Gerson  
 Archiepisc.  
 Prag: neg  
 rursus in dis-  
 putatio apud  
 tales, &c.  
 nullum unquam  
 eris finis; scā-  
 dalizabitur  
 populus de-  
 nique talis  
 protervitas  
 incidit in il-  
 lud porta  
 agrestium  
 modendo l. de  
 puni: heres.  
 non est pub-  
 licè disputan-  
 dum cum  
 heretico pra-  
 sertim perti-  
 naci. Sunt  
 enim hereti-  
 ci in dispu-  
 tando disertissimi & sciunt optime disputationum vetia tendere. Huius  
 rei exemplum nobis praeiit publica disputatio cum Luthero Lipsia ha-  
 bita.

likes are most nimble in disputation, and very skilfull to spread nets of arguments, as we have an example in the publike disputation with Luther at Lipsia.

I had no reason therefore to doubt our arguments or cause which like *Cesar* hath ever beene victorious. Yet partly because I had not as then spent so much time in the studie of controversies, as I thought requisite for him who was to encounter with *veterani milites*, old souldiers of the *Popes traine band*: partly because I knew whatsoever my performance might be, the major part of the spectators addicted to the Romish partie, would doe me no right in the relation; I carefully avoided all conflicts with them, till by a wile I was drawne into the lists with *Christopher Bagshaw* D.D. sometimes fellow of *Baily Colledge* in *Oxford*, and afterwards Principall of *Gloster-Hall*. This D. I met at *M. Alexanders* a Scottish Papist his house at a dinner, to which my Lord Embassadours Secretary, *M. Woodford* and my selfe were invited. At the last service, *M. Alexander* blew the coale, and *D. Bagshaw* presently tooke fire:  
and

*Portus Cæsarem & fortunam eius.  
Eras. Apolo.*



and immediately after dinner we fell  
it with great vehemency for many  
houres. What this conference wrought  
with others there present, I cannot say  
but sure I am, it left many scruples in  
M. *Alexanders* minde. From that hour  
he began to question the Romish Reli-  
gion in which hee was borne and bred  
and divers times after he repaired to me  
to instruct him more fully in the do-  
ctrine of the reformed Churches, and  
when he lay upon his death bed, he ear-  
nestly desired those about him to send  
for me with all speed: but they being  
zealous in the Romish Religion, and  
conceiving that my conference with  
him would set him further off from the  
same, fulfilled not his last desire, but in-  
stead of me, brought to him a Popish  
Priest, who finding him drawing on to  
his end, offered to administer to him  
their Sacrament of extreame unction  
which he refused to receive from him.  
This a servant of his with weeping  
eyes after his buriall related at my  
Lord Embassadours house. My next  
conflict was with D. *Stevens*, occasion-  
ed by an English Gentlewoman, who  
falling into want, and being relieved

his meanes, was easily drawne by  
him to heare their Lent Sermons; and  
at Easter, the Papists who had contribu-  
ted to her necessities, made full account  
that then she would communicate with  
them, and renounce our Church. But  
that she might not be thought to be  
drawne to them for temporall respects,  
and that *D. Stevens* might have the ho-  
nour to win her from us by disputati-  
on, he and she both by themselves and  
their friends, importuned me to give  
them a meeting at *M. Porie* his Cham-  
ber in the Fauxburg of Saint *Germaines*.  
I sought at the first what I could to put  
it off, because I had an inckling that  
this conference was sought for, onely  
to give some colour to her intended re-  
volt from us: yet being deeply adju-  
red by her, as I tendered the good of a  
soule bought with Christs blood, and  
being directly challenged in the end by  
*D. Stevens*, I met at the time and place  
appointed. Where the Doctor made  
an eloquent speech, imbroidered with  
all variety of learning, wherewith ma-  
ny there present were much taken, but  
when he came to dispute, and was tied  
to propound his arguments in a syllogi-  
sticall

sticall forme, and so propounding them  
 received some unexpected answers,  
 quite lost himselte, being derided by  
 some, and pittied by others in regard  
 of his great age. At the next meeting  
 which was farre more solemne, the  
 Lord *Clifford* and divers other persons  
 of great quality being present, D. *Saunders*  
 gave way to D. *Bagshaw* to dispute  
 for him; who first answered, and after  
 opposed in the question by the auditor  
 proposed, and by us stated; the summe  
 of which disputation was taken by  
 M. *Arscot* and M. *Ashley* there present  
 and by M. *M.P.* sent over to his Grace  
 of *Canterbury*. The Gentlewoman  
 after these conferences gave lesse hope  
 to the Papists then before, whereupon  
 their charity waxing cold towards her,  
 the next newes I heard of her was that  
 she was cast in prison for debt, where  
 I visiting her, found her constant in the  
 truth, and firmly resolved by Gods  
 grace never to enthrall her soule to Romish  
 Idolatry and superstition, to redeeme  
 her body from that miserable captivity,  
 being committed to a close and nasty  
 prison in a strange Countrey among  
 those that hated her with a perfect

See the relation thereof in the end of this Treatise.

fect hatred for the constant love shee  
bare to the truth.

P A R. 5.

---

*Of the absurd title in the frontispice of  
Edward Stratford his pamphlet, and how  
lamely and imperfectly both he and his  
Lord and Fisher and Weston have  
answered former treatises set  
out by the Author.*

**A**Bout this time you came to *Paris*  
and understanding what had past  
betweene me and your pue-fellowes  
for reasons best knowne to your selfe,  
you dealt with *M. Iohn Fourd* by  
*M. Knevet* his halfe brother to draw  
us together to a friendly conference,  
which soone after your arivall he also  
effected as your Chaplaine *S.E.* relateth,  
in his introduction to your conference,  
to which he hath prefixed an absurd  
title *viz.* The conference mentioned by  
*D.F.* in the end of his *Sacriledge, fron-*  
*tispicium sine fronte.* Is the sacriledge  
which I detect and convict your church  
of by the joynt testimonie of all ages,

C

my



my sacriledge? can he make this good  
 by his Doway logicke? *sum cuiq;*, give  
 every man his owne, the booke is mine  
 the sacriledge is yours. He that de  
 fendeth or excuseth any heresie or  
 crime in an other, I grant makes it his  
 own, and what the great Lawyer *Ulpian*  
 spake of parricide, may be said as true  
 of sacriledge, the iustificatiō of so fowle  
 an act, intitlith the patron thereof  
 the crime it selfe, and taints him  
 deepe or deeper then if he had com  
 mitted the very act. In which conside  
 ration if *M. Everard* or your Chaplain  
*S. E.* or any other drunke with  
 a Apoc. 17. 4 Whores a cup shall be so hardie as in  
 replie to that booke of mine to main  
 taine or excuse your sacriledge in taking  
 away the cup from the laity, his replie  
 may be justly tearmed *his sacriledge*.  
 But contrarywise to tearme a booke  
 written *ex professo* against sacriledge  
 the authours sacriledge, hath neither  
 colour of truth nor relish of wit, for  
 what can be more absurd then to tearme  
*Mithridates* his confection against poi  
 son, *Methridates* his poyson? or *Portius*  
*Latro* his invective against conspiracie  
*Portius* his conspiracie? or the

Emperour

Emperours Law against adulterie, the  
Emperours adulterie ? or the Popes bull  
against simony, the Popes simony ? or  
Luther his declamation against Pope  
Leo his execrable bull, Luther his bull ?  
Epiphanius hath written a speciall booke  
against all heresies, Acontius against  
Athans stratagems, The Bishop of  
Duresme against the grand imposture of  
the Romane church, Reynold against the  
Idolatrie thereof, Stapleton against the  
7. deadly sinnes, will he call the first,  
Epiphanius his heresies, the 2. Acontius  
his stratagems, the 3. The Bishop of Du-  
resme his grand imposture, the 4. Doctor  
Reynolds his Idolatrie, the last Stapleton  
his 7. deadly sinnes. Let his frontispice  
then blush for shame, and by his owne  
reason take sacriledge to himselfe, and  
call it his sacriledge, because it is his  
title : and let him cite the title of my  
booke true as it is, *The grand sacriledge  
of the Church of Rome*, that he may  
have at least one true quotation in all his  
booke.

*Lex Iulia  
de Adulteris  
vid. Bullari-  
um Ro. Pon-  
tis.  
Luth. 10. 1.  
contra Exe-  
crabile bul-  
lam Anis-  
christi.*

In my booke ( which he so nickna-  
meth ) a great beame is discovered in  
the eye of the Romane church : in the  
relation of the conference appendant

thereunto *a mote in your eye*. Why doth he so earnestly endeavour to take out the *mote out of your eye*, and leave the *beame in his mothers eye* the church of Rome, is your credit dearer to him then his catholike beliefe? or thought he himselfe sufficiently provided to encounter the *small skiffe* attending on the *great vessel*, not the great vessel it selfe? If he and the rest of you so much slighten my endeavours against your Trent Faith, that you thinke them not worthie the taking notice off, why doe you put forth answers to part of them? if you esteeme them fit to bee looked after, and put to the *test of examination*, why doe you not answer them entirely? but to halfes, or not so much as to halfes, scarce to the tenth part, some of you like birds *pecke* at the *blossomes* of my words, other at the *barke* of my praefaces, or praëmbles, none of you yet hath pierced into the heart or pith of any *polemical* treatise written by me. Your stout champion <sup>b</sup> D. *Weston* bravely chargeth my Epistle to the reader and presently repaires to his fort for feare of gunshot. M. *John Fisher* the Jesuite advanceth a little further,

<sup>b</sup> In a pamphlet intituled the repaire of honour. Imprinted at Bruges, An.

1574.

<sup>c</sup> A replie to D. *Feastlies* answer to M. *Fishers* question. printed An. 1605.

further, hee shapeth some kinde of answer to a piece of my preambule to the *Romish Fisher caught and beld in his owne net*, and there sitteth downe *panting for breath*, now this 9 yeares : and your Chaplaine after two yeares, since the booke of the *grand sacriledge* was printed, falleth most valiantly upon the appendix consisting of a few leaves, leaving the maine treatise untouched ; wherein a Iurie is impanaled of all ages, condemning your Romish Synagogue of a crime of a high nature, a crimson sinne the robbing Gods people of their Redeemers bloud conteyned as we say mystically, as you believe litterally and properly in the chalice. Every argument in it against you is confirmed by the prime writers of your owne side : every objection of yours against us is solved out of your owne Classick divines, who are brought upon the theater like Romane fencers playing their prizes, and dangerously wounding one the other. Out of compassion to whom, if not for the love of the cause, he should have drawne his weapon if he durst. I have heard from the mouthes of two Romane Priests that that treatise

d p. 216 &  
seq.



is as a thorne in your eyes: yet your Chaplaine dares not pluck at it for feare of pricking his fingers: but under your relation, *tanquam sub Ajacls clypeo*, under *Ajax* buckler hides himselfe presently after he hath flung a dart of Calumny at a Conference of mine signed and subscribed by two witnesses, both named by him, and acknowledged to be present at that disputation in *Paris*, Anno 1612.

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P A R. 6.

*Of the novelty of Popery, and the true occasion of the Author his conference with D. Smith at Paris.*

**A**FTER I have repelled his darts, I will encounter your relation, in both which the Greeke proverbe is verified, *κακὸς μὲν θείπες, κακὸς δὲ καὶ ἴπες*, never a barrell better herring. In his introduction, from p. 3. to the 11. hee relates the occasion of this conference, partly defectively, partly injuriously and falsely.

*Erasm. Adag.*

1. His narration is defective, in that he

he relates, pa 8. That M. Knevet was put in minde that he was mistaken in the matter of Religion, and that before *Luther*, all knowne Churches did beleve that which he saw there in *France* openly professed, but he omit- teth what was replied thereunto, that this was a stale allegation confuted a 1000. times by Protestants, he omit- teth also what was retorted (*viz.*) that no knowne Church in the world before the late Councell at Trent, which began in the yeare of our Lord, 1545. and ended in the yeare 1563. beleaved those 12. new articles added to the *Apostles Creed*, a by Pius 4. to be de fide and to be assented unto by all men under paine of damnation. That the Primitive Church worshipped no Images, knew no private masses, or halfe communions, or prayers in an unknowne tongue nor Church treasurie of superabundant satis- factions, nor Popes indulgences for the release of soules out of Purgatory, nor any of that drosse which he saw in your Church mingled with the gold of the Sanctuary: that a man would have beene laughed out of his skin, who would in those daies have given any credit to

a Bulla Pij 4  
Pontif. anno.  
5. A.D.  
1564. Hec est  
catholica fi-  
des extra qua  
nemo salua  
esse potest  
quam in pra-  
senti profes-  
or, &c p. 41.

that which he & I both saw in Paris openly professed, and painted too, viz. Saint Denys holding his head in his hand, and our Ladie saying over the Rosarie with a great paire of beades about her necke, Saint Genoviefue Patronesse of Paris, carried in solemne procession about the streets, and publicke supplications made to her for raine, or the host carried in state in the streete under a Canopie, and the people kneeling before it in the dirt, or Christ eating the Paschall Lamb larded after the French fashion, or an Asse kneeling downe to the Sacrament, or Bees building a Chappell and the like legendarie fopperies.

2. It is false and injurious in that he saith, p.8. that I thought my selfe alone hard enough for the whole Church of Rome, and p.10. that I presuming of victory made the matter knowne both to the English and to the French. Me thinks you should have taught your Chaplaine better then to put his dreames in print for my thoughts, and to presume what were my presumptions, neither had I any such thought, neither presumed upon any such thing; for although I know my selfe to be ignorant

rant of many things which I ought to know : yet I dare boldly professe with Origen, *Ignorantiam meam non ignore*, I am not ignorant of my ignorance, neither have I beene shie to make so much knowne to all men, in most of my disputations, using this premonition, that of the auditory should not be satisfied in my arguments or answers, that they ought to impute it to the weakenesse of the advocate, not of the cause, and this or the like conclusion, that if they heard any thing that gave them contentment, they were to ascribe it to the goodnesse of the cause which I maintained, which will bee able to defend it selfe not onely against the Popes chaire but also against hell gates.

But I need not wipe off the aspersi-  
on of selfe confidence cast upon me,  
p. 10. he himselfe doth it, p. 12. saying  
that I called *M. Moulines a famous  
French Preacher to the Conference*,  
whereas it was appointed, that the  
Conference should bee betwixt us two  
onely. If I thought my selfe hard enough  
for the whole Church of Rome, what need  
I call in *Peter Moulines* to assist me, a-  
gainst one Doctor onely of the Church



of Rome? Here certainly your Lordships Chaplaine was forgetfull of speciall precept in his art, *oportet memorem esse memorem*, he that will verily lies, and desireth not to be taken in them ought to have a good memory, least he contradict himselfe, for lies are contrarie, not onely to the truth, but oftentimes to themselves also.

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P A R. 7.

*Of the Conditions of this Conference, and how they were kept on both sides.*

**H**AVING done with your servant for the present, and given him his arrant, I come now to conferre with your selfe, or rather to heare your reference and rehearfall of our Conference, two and twenty yeares agoe, September 4. Whereof I may truly say, as Scaliger doth of Baronius his Annals, (*facit annales non scribit*) he makes Annals or Chronicles, he writes them not: so verily you rather make a new Conference betwixt me and you, then relate the old. For you devise conditions

ditions, cast my arguments into a new mould, piece out your owne answers, invert the order, and fairely dissemble those replies that touched you to the quicke, wherefore I intreat the Reader to take notice that the Protestant relation of the Conference printed 1630. was taken out of the authentickall notes of both parties, and confirmed and subscribed by two that were present at the disputation, and confessed to have beene so by your selfe, p. 9. but this narration of yours is penned by your selfe, and published 21. yeares after, and hath no attestation at all unto it. Yet because you shall know that I am ready to answer, not onely to all that you did then say, but to all that you can say in the propounded question, I will trace you, καὶ ἀποδείξω and where you stumble helpe you up.

First, you charge me with the breach of I know not what condition, by making the Conference more publike then it should have beene. The two noters make mention but of three conditions or lawes made by the company, and assented unto by us before wee exchanged any word, which were these.

these. 1. That wee should dispute calmly and peaceably. 2. That all impertinent discourses should be avoided. 3. That M. *Featly* at this time should onely oppose, and D. *Smith* onely answer. The fourth law which you mention concerning the private carriage of this Conference was so privately enacted, that I never heard of it till now, the other three I kept punctually through the whole Conference, but you violated, at the first entrance you had scarce spoken three words before you transgressed the third law, whereat I tooke exception and offence, not because I was affrighted *at the very sight of your tenets*, as your Chaplaine *S.E.* would scare his simple Reader, though your Transubstantiation be an *ougly Monster*, nor for that I was *netled* at the proposall of your objections against our tenet: for they were but *blind nettles*, as wee terme them, that sting not at all; but partly because I could little hope for any faire proceedings from him, who stumbled at the threshold, and brake his owne promise before he infringed any argument of mine, partly and especially

pecially, because you brandished your sword furiously against me, when you knew I was engaged by promise, and bound by the law at that time not to use my Buckler. I saw my condition like his in a *Floresta*, who seeing a dog run at him, and stooping downe to take up a stone to fling at him, and finding it so fast in the ground that hee could not moove it, cryed out, *A vengeance on this countrie where dogges are let loose and stones are tied.* Your siphencie wherewith you cover this skarte in your reputation from the custome of *Oxford* (for the respondent to confirme his Thesis) is too transparent and netlike. For what was the custome of *Oxford* in this kinde to us in *Paris*, who had by joynt consent set downe an other order to be held in this disputation? Neither did you (*si meminisse juvat*) at that time insist upon any such *Oxford* custome, nor intimated so much, that you tooke any degrees of Schooles there: for then I should in the first place have charged you with the Articles of Religion you subscribed unto, and the oathes you tooke at your presentation: to all which

a *Floresta*  
*Hipani* l.  
*facit.*



which you bid adew when you were first bound for Rome.

---*Ventis & verba, & vela dedisti*

*Vela queror redditu verba carere fide.*

As for the short warning (where you complaine) to prepare for the meeting, you alleadge it but for fashion. For who knoweth not that you were professor many yeares in *Spaine*, and in your written Workes had before this elaborately handled this question. Besides, for ought I know you were acquainted with the day of our disputation as soone as it was set: this I am sure of, that excepting onely the goodness of the cause, you had all advantages of me. First of yeares, for I was but *Tyro*, you *veteranus miles*, I then but a pusney in these studies, you a Doctor in your facultie, of so loud a fame that your name rung before this in *England*, *France* and *Spaine*, in so much, that as you your selfe reported *M. Knevet* said of me that I was too young to deale with you. Secondly of bookes, for I brought but a few with me to *Paris*, nor had access (being knowne an opposite to your Religion) to any of your Libraries. Whereas you

you besides your owne, had the command of the Librarie of *Sorbone*, and others in the City and University. Thirdly of assistance, for I was alone and had none to advise withall: you conversed daily with the *Sorbone* Doctors of your society, the acutest disputants of this age. Yet whatsoeuer garland now your Chaplaine platteth for you, at that time you were farre from triumphing. For you doubted your owne answers, and like *beares whelpes* often licked them to bring them to some forme, and when at the end of the Conference I had read them all unto you written from your owne mouth; a friend of yours snatched the paper away, and never would recover it, but in lieu thereof you tendered me a paper of answers written with your owne hand, with such additions and limitations, as your after thoughts suggested: in which notwithstanding fairely you yeelded the cause, saying, *ego agnosco quod in his verbis, hoc est corpus meum, est figura*: that is, I acknowledge that there is a figure in these words, or that these words are to be taken figuratively. If so, then they make  
no

no more for the Transubstantiation of Bread into Christs Body, then the like figurative words, *I am the doore, I am the vine, I am the way*, make for the Transubstantiation of Christs Body or person into a vine doore or way. Wherefore I cannot but commend your ingenuity in choosing that sentence of Saint *Austine* for your posie in the frontispice of your relation, *facile est ut quisq; Augustinum vincat, quanto magis ut vicisse videatur, aut si non videatur, vicisse dicatur*, it is an easie thing to get the better of *Austine*, how much more to seeme to get the better, or if not to seeme yet to be so reported, if you neither had the worse, nor seemed to have, nor were reported to have the worst in this Conference, how doth this posie fit your relation, but if either, indeed you were foyled, or in appearance, or at least in report, *discordant ultima primis*, the first words agree not with the last, that you got the field, and bare away the prize.

P A R. 8.

The state of the question is truly set  
downe, five points wherein wee differ  
touching the Reall presence  
are touched.

**T**He *præludium* is past concerning  
the occasion and conditions: I  
come now to the *encounter* it selfe con-  
cerning your *Reall presence* by Transub-  
stantiation. For which those of your  
Church contend, *tanquam pro aris &*  
*focus*, and well may you so doe, for  
it furnisheth your *ara* and your *focus*  
too. <sup>a</sup> Calvin truly observeth that  
Satan by his instruments laboureth no-  
thing more then to suppress the truth  
in this point of controversie: and in  
regard of the infinite Volumes written  
on both sides. <sup>b</sup> *Chamærus* rightly  
learmeth it the most intricate and per-  
plexed, as also the most noble question  
of all other betweene the Romane and

<sup>a</sup> *Instituta*.  
l. 4. c. 17. quia  
Satan hanc  
expositam  
veritatem per  
turbulentos  
spiritus hodie  
quoque moli-  
tur quibus-  
cumque potest  
calumnijs &  
probris feda-  
re nec in  
ullam aliam  
rem maiori

conatu incumbit accuratius eam tueri & asserere opere pretium est. <sup>b</sup> *Chamærus* de Euchar. l. 10. c. 1. questio de reali presentia est animosissima, pro-  
lixissima, intricatissima sed & nobilissima.

the



the reformed Churches. It much im-  
porteth therefore both parties, that  
bee rightly stated and solidly handled  
that which you say in the explication  
of the state of the question is ve-  
ry brieft, much like lightning in the  
night, that rather skareth a man than  
sheweth him the way in the dark.  
That which your Chaplaine addeth  
is large and cleare enough, but like  
false fire held out by Pyrats in the  
night to draw Marriners into danger.  
You say p. 17. *that the Conference*  
*to be not of Transubstantiation, but of*  
*Reall presence onely, which by order*  
*disputation ought to be first.* Yet  
your favour these questions are not  
distinct and severed as you imply,  
rather like the wheelles in a watch  
vision, *rota in rota implicite*, one in the  
other. You beleeve no Reall presen-  
ce otherwaies then by Transubstantiation  
your d Councell of Trent in that Ca-  
non wherein it defines your Reall pre-  
sence involveth Transubstantiation, the  
Synod teacheth that *in the Sacrament*  
*the holy Eucharist, Christ God and Man*  
*is truly really and substantially con-*  
*teined under the forme or accidents*

e Ezek 1.16

And their  
worke was  
as it were a  
wheele in  
the middest  
of a wheele.  
d Concil.

Trid. Sess. 13.

c. 1. Docet

Sancta Sy-  
nodus in almo  
Sancta Eu-  
charistie Sa-  
cramento

post panis &  
vini conse-  
crationem

Christum ve-  
rum Deum

atque homi-  
nem verè

realiter &

substantiali-  
ter sub specie

illarum veris

sensibilium  
contineri.

the sensible creatures of Bread and Wine. If the substance of Christs flesh be there under the resemblances or accidents of Bread and Wine, the substance then of Bread and Wine must be gone, and Christ his Body and Blood succeed in the roome of them, and what's this but a paraphrase of Transubstantiation? take that away, and we shall soone joyne issue with you, for we agree with you in the object, we differ about the manner, we beleieve as true a presence as you, touching the manner of this presence we define nothing rashly, nor enquire curiously no more then in Baptisme after what manner Christ his blood washeth us, no more then in the mystrie of the Incarnation how and after what manner the humane nature is united to the divine in one person.

Your Chaplaine S. E. (that I may repay him backe some of his owne coyne) p. 23. being conscious of the weakenesse of his cause thought the very sight of our tenet as it appears in the Protestants relation, p. 288, 289. would overthrow his utterly, and therefore conceales my distinctions of presence and reall, which are the keyes with

e. *Andreas*  
*Episcopus*  
*Vvin. Resp.*  
*ad apolog.*  
*Bellar. c. 1.*  
p. 11. *Nobis*  
*autem vo-*  
*biscum de*  
*obiecto con-*  
*venit, de*  
*modo in om-*  
*nis est, pra-*  
*sentiam cre-*  
*dimus nec*  
*minus quam*  
*vos veram,*  
*de modo pra-*  
*sentiae nil te-*  
*merè defini-*  
*mus, addo nec*  
*anxie inqui-*  
*rimus.*

g Conferēce  
by S.E. be-  
ing to tell  
the state of  
the question  
hee puts  
dōwne a  
discourse  
to make  
the simple  
Reader  
giddie.

h Conferēce  
of Catho-  
like & Pro-  
testant do-  
ctrine, c. 10.

with severall wards, without which  
this question cannot be opened: as  
as *Weston* writes that his head aches  
in reading *D. Reynolds* his bookes  
the Idolatry of the Church of Rome.  
So your crazie Chaplaine, s p. 24  
complaineth that my discourse upon  
the state of the question made his head  
giddie. For a while hee stands amazed  
like the Goate, after he hath tasted the  
herbe *Eringium*, and after when he  
comes to himselfe, either ignorantly or  
wilfully mistaketh his way. The Sac-  
ramentarians, saith he, for whom *D.*  
Featly disputed against our tenet, hold  
that the Body and Blood of our Saviour  
be not in the Eucharist truly according  
to the verity and substance of the thing  
signified by those names, but that the Eu-  
charist is a signe and figure of them onely.  
For prooffe whereof he brings us some  
shreds and snips of sentences of *Iewel*,  
*Peter Martyr*, *Musculus*, *Carterwright*,  
*Perkins*, *Zuinglius*, *Beza* and *Calvin*,  
taken from your h shop-boord. If it  
bee no disparagement for him, yet cer-  
tainely it cannot but be a great blemish  
in you to understand no better the Do-  
ctrine of the Protestants, we impugneth  
the

the Sacramentarians as well as you.  
 Your Chaplaine might have learned as  
 much out of the i Hand-Maid to De-  
 votion. *Let no hereticall Harpie pluck  
 from thee thy heavenly dish or meate, as  
 Celeno did Aeneas's. Beware of two sorts  
 of heretickes especially, which seeke to  
 beguile thee in the Sacrament, or rather  
 of it, viz. { Sacramentaries.  
 { Papists.*

i Ancilla  
 Pietatis, p. 83

The one denying the signe, the other the  
 thing signified. The one offereth thee a  
 shadow without the body, the other the  
 body without the shadow, and consequent-  
 ly neither of them giveth thee the true Sa-  
 crament, to whose nature and essence both  
 are requisite. The Sacramentaries  
 would rob thee of the jewell, the Papists  
 of the casket. As Christ at his Passion  
 was crucified betweene two theeves :  
 so the Sacrament of his Passion is fallen  
 among two theeves likewise, the Sa-  
 cramentaries who take away the sub-  
 stance of Christ bodie, and you Tran-  
 substantiators, who take away the sub-  
 stance of the elements. We take part  
 with neither of you, but endite you  
 both of felonious Sacriledge. But be-  
 cause you are a Bishop in title at least, I  
 referre



**k Lancelot  
Winton:**  
answer to  
the 18.C. of  
the first  
booke of  
Cardinal  
Peron.

**l Conferēce  
of Catho-  
like & Pro-  
testant do-  
ctrine, C. 10,**

referre you to bee instructed in the point by a Reverend k Bishop of Church. *It is well knowne* saith he whither he (naming there the patron of the Sacramentarians) leane that to make this point freight he be it too farre the other way, to avoid the Church of Romes sence, he fell to all for significat and nothing for est all, and whatsoever went further the significat he tooke to savour of the conall presenoe, for which if the Cardinall mislike him, so doe we. And so, he do not well against his owne knowledge charge his opinion upon us. Neither do you, who if you have read your self the 1 passages which you cote out Jewell, Cartwright, Martyr, Musculus Perkins, Beza, Calvin, &c. and took them not up upon trust; cannot be know that they are meant of the outward element, which is not indeed Christs Body as Jewell, not properly Body as Martyr, not the very Body, as Musculus, but onely a signe, as Cartwright, a figure as Beza, or at the most a seale as Perkins is alledged by you to call it. None of them affirm that in the Eucharist or holy Sacrament

selfe an emptie figure or a bare signe  
 exhibited. Let <sup>m</sup> Jewel, <sup>n</sup> Calvin  
 and Perkins speake for the rest. We  
 affirme that the Bread and Wine are the  
 body and heavenly mysteries of the Body  
 and Blood of Christ, and that by them  
 Christ himselfe being the true Bread of  
 eternall life, is so presently given un-  
 to us as that by faith we verily receive  
 his Body and Blood. And a little after  
 we abase not the Lords Supper, or teach  
 that it is but a cold ceremony onely, as  
 many falsly slander us, (you and S.E. for  
 example) For we affirme that Christ  
 doth truly and presently give himselfe  
 wholly in his Sacraments, in Baptisme,  
 that we may put him on, and in his Sup-  
 per, that we may eat him by faith, and  
 spirit, and may have everlasting life by  
 his Crosse and Blood: and we say not that  
 this is done sleightly or coldly, but effe-  
 ctually and truly. Calvin, Taking away

<sup>m</sup> Jewel  
 apolog. c. 133  
 d. 1. Panem  
 & vinum  
 dicimus esse  
 sacra & coe-  
 lestia myste-  
 ria corporis  
 & sanguinis  
 Christi & il-  
 lis Christum  
 ipsum verum  
 panem eter-  
 nae vite sic  
 nobis presen-  
 tam exhiberi  
 ut eius corpus  
 sanguinemq;  
 per fidem  
 verè suma-  
 mus & c. 4.  
 d. 1.

<sup>n</sup> Calvin In-  
 stitut. l. 4.  
 c. 17. Sect. 19.  
 His absurdi-  
 tatibus sub-  
 latu quic-  
 quid ad ex-  
 primendam  
 veram sub-

stantialemq; corporis & sanguinis Domini communicationem qua sub sa-  
 cre cane symbolis fidelibus exhibetur, libenter recipio atque ita ut non ima-  
 ginatione dumtaxat ac menti intelligentiā percipere, sed ut re ipsa frui in  
 alimentum vite eterne intelligatur. Sec. 11. dico duobus rebus constare sa-  
 crum cane mysterium corporeu signis & spiritali veritate qua per symbola  
 ipsa figuratur, simul & exhibetur, & Sec. 10. Spiritus verè unit qua loci  
 distincta sunt, a symboli exhibitione rem ipsam exhibere rite colligimus &  
 accepto corporis symbolo non minus corpus etiam ipsam nobis dari ceriò con-  
 fidimus,

these

these absurdities (he speaketh of Con-  
 substantiation and Transubstantiation  
 whatsoever may be said to expresse the  
 communication of the true and substan-  
 tiall Body and Blood of the Lord which  
 are exhibited to the faithfull under the  
 holy Symbols of the Supper, I willingly  
 admit, and that in such sort, that the  
 participation may be understood not as  
 imagination onely, and apprehension of  
 the minde, but a reall fruition to nourish  
 the body and soule to eternall life, and to  
 gaine, I say that the holy mystery of the  
 Supper consists of two things, bodily  
 signes and the spirituall truth, which is  
 both figured and exhibited by the signes.  
 For the Spirit truly uniteth those things  
 which are severed in place. From the ex-  
 hibition of the signe we rightly inferre the  
 thing signified by it to be exhibited to us,  
 and when we receive the signe we are con-  
 fident that we receive the Body it selfe.

◦ Perkins is as full: we hold and beleeve  
 a presence of Christs Body and Blood in  
 the Sacrament and that no feigned but a  
 true and reall presence.

◦ Reformed Catho-  
 like 10.  
 point. p. 590.

1. In respect of the signe by Sacramentall relation.
2. In respect of the Communicants to whose beleeving heart he is also really present.

Thus you heare we stand all for a real presence, and that so universally, that Andrew Rivet saith peremptorily, none of us beleeveth that Christ giveth unto us onely a signe of his Body, or onely grace, because as truly as the Bread which is the signe of Christs body is given to our bodies, so truly is the Body of Christ given unto our soules.

The difference betweene us is about

1. The meanes.
2. The meaning of eating Christ.

The meanes

We say is by faith & mystically,

You by the mouth and properly.

The meaning

You say is a carnall.

We say is a spirituall man-  
education.

Desire you a greater light, because it seemes your eyes are dim: thus then conceive of the doctrine of the reformed

D

med

p Rivet  
summa cont.  
q. 18. p. 134.  
Nemo no-  
strum credit  
eum intellex-  
isse tantum  
signum vel  
solam grati-  
am, eumq;  
nihil nobis  
voluisse  
largiri aliud,  
quia quam  
verè hic pa-  
nis quæst  
signum cor-  
poris Christi  
donatur cor-  
poribus no-  
stris, tam verè  
etiam datur  
animabus  
nostris corpus  
Christi.  
q Artic. 28.  
Onely after  
a heavenly  
and spiritu-  
all manner  
the body of  
Christ is re-  
ceived, and  
the meanes  
whereby it  
is taken in  
the Supper,  
is faith.



med Churches

1. Christ is said to be present in holy Scriptures foure manner of waies.

- 1. Divinely.
- 2. Spiritually.
- 3. Sacramentally.
- 4. Carnally or corporally.

r Jer. 33. 24.

Psal. 139. 7.

Whether

shall I flie

from thy presence?

& Amos 9.

23.

f Ephes 3.

17.

According to the first kind or manner, he is present in all <sup>r</sup> places, *Can any man hide himselfe in secret places that I shall not see him, saith the Lord, doe not I fill heaven and earth.*

According to the second, he is present in the hearts of true <sup>r</sup> beleevvers, *I bow my knees to the Father of our Lord Jesus Christ, that Christ may dwell in your hearts by faith.*

f 1 Cor. 10.

16, 17.

According to the third, he is present in the Sacrament both mystically or relatively, and <sup>r</sup> effectually also. *The cup of blessing which we blesse, is it not the communion of the blood of Christ? the bread that we breake, is it not the communion of the body of Christ? For we being many are one bread and one body: for wee are all partakers of that one bread.*

According to the fourth, he was present <sup>u</sup> in *Iudea* and the confines, in the daies

lies of his flesh, *And the Word was made flesh and dwelt amongst us*, but is now in heaven. A<sup>g</sup>s 3.21.

2. As the word presence, so also the word really is diversly taken, sometimes

1. As it is opposed to that which is feigned and imaginarie, and importeth as much as *truly*.
2. As it is opposed to that which is meerely figurative and barely representative, and importeth as much as *effectually*.
3. As it is opposed to that which is spirituall, and importeth as much as *corporally or materially*.

*Conclusion the first.*

1. We beleeve Christ to be present divinely, and that after a speciall manner at his table, spirituallly in the hearts of the Communicants, Sacramentally in the elements: but not corporally, either with them by Consubstantiation, or in the place of them by Transubstantiation.

*vs Amefius  
Bell. Ene-  
rat. Tom. 3.  
l. 4. c. 1 p. 95.  
Corpus Chri-  
sti substan-  
tialiter non  
continetur in  
eodem spatio  
quo panis &  
vinum con-  
tinentur.*

*Conclusion the second.*

The presence of Christ in the Sacrament is reall in the two former accep-  
D 2 tions

x Calvin  
L. 4. Institut.  
c 17. Sec. 11.  
Per symbola  
panis & vini  
Christus verè  
nobis exhibetur  
adeoque  
corpus &  
sanguis eius.  
y Jewel

Apolog. p. 2.

c 14. d. 1.

We say not  
that this is  
done sleight-  
ly or coldly,  
but effectually  
and truly.

lv. For  
though we  
doe not  
touch the  
Body of  
Christ with  
teeth and  
mouth, yet  
wee hold  
him fast and  
eate him by  
faith, by understanding,  
and by spirit  
& Articles  
of Religion  
reprinted by  
his Majesties  
speciall  
command,  
1628. Artic.  
28.

tions of reall but not in the last, for  
he is x truly there present, and y effectually  
though not carnally or locally.  
And that this is the generall doctrine  
the reformed Churches, and consequently  
that all your discourse p. 25  
26, 28, + 7, 51. and through your whole  
booke generally against empty types  
bare signes, void figures, excluding the  
verity, is utterly void and of none effect  
and a meere *οκισμαχία* and fighting  
with your owne shadow: I prove  
by undeniable and impeachable evidences  
extant in the booke intituled, *Harmony of confessions*: and I will com-  
passe you in both with such a cloud of  
witnesses that you shall see no way to  
get out.

The 2 English as it well deserves  
shall have the first place. The Supper of  
the Lord is not onely a signe of the love  
that Christians ought to have among  
themselves one to the other, but rather  
is a Sacrament of our Redemption by  
Christs death, in so much that to such as  
rightly, worthily, and with faith receive  
the same, the Bread which we breake is a  
partaking of the Body of Christ, and likewise  
the Cup of blessing is a partaking of the

the Blood of Christ.

The rest shall follow as they are martialled by the compiler of that worke.

The <sup>a</sup> Helvetian. The faithfull receive that which is given them by the Minister of the Lord, and they eate of the Lords Bread, and drinke of the Lords Cup, and at the same time inwardly through the helpe of Christ by the Spirit, they receive the flesh and blood of the Lord; he that outwardly (being a true helceiver) receives the Sacrament, he receives not the signe onely, but enjoyeth also the thing signified.

The confession of <sup>b</sup> Basil. Bread and Wine remaine in the Lords Supper, in which together with the Bread and the Wine, the true Body and Blood of Christ is prefigured and exhibited.

The <sup>c</sup> French. We beleewe that those who bring to the Lords Table pure faith as it were a vessell, doe truly receive that which there the signes testifie, for the Bo-

a Harmonie  
confess<sup>o</sup> ad  
Seēt. 14.

p. 190.

Iniūs fideles  
operā Christi  
per Spiritum  
Sanctum  
percipiunt  
etiam carnē  
& sangui-  
nem Domini  
& pascuntur  
hu in vitam  
aternam, &

p. 110. qui  
foris verā  
fide Sacra-  
mentum per-  
cipit, idem  
ille non sig-  
num dum-  
taxat per-  
cipit sed re  
ipsā quoque  
fruitur.

b Confess.  
Basil art. 5.

In cenā  
Domini cum  
pace & vino

Domini verum corpus & verum sanguis Christi per ministrum Ecclesie  
præfiguratur & offertur. c Art. 37 qui ad Sacram mensam Domini  
puram fidem tanquam vas quoddam afferunt, credimus verè recipere quod  
ibi signa testificantur, nempe corpus & sanguinem Jesu Christi non  
minus esse cibum & potum animæ quam panis & vinum sunt corpo-  
ri cibis.



d Art. 35.  
*Quam verè  
 accipimus &  
 tenemus ma-  
 nibus nostris  
 hoc sacramen-  
 tum illud-  
 que ore co-  
 medimus, tam  
 verè etiam  
 nos fide reci-  
 pere verum  
 corpus & ve-  
 rum sangui-  
 nem Christi.*

e Confess.  
*Aug. Art. 10  
 In cena  
 Domini cor-  
 pus & san-  
 guis Christi  
 verè adsumt  
 & distribu-  
 untur vesse-  
 tibus suis cum  
 pane & vino  
 verè exhi-  
 bentur.*

f Suev. Con-  
 fess c. 18.  
*Art. 14. Fal-  
 so ab adver-  
 sarijs iacta-  
 tur non nisi  
 merum panem  
 merumq; vi-  
 num in no-  
 stris cenis  
 administrari.*

and Blood of Iesus Christ are no lesse  
 meate and drinke of the soule, then bread  
 and wine are the foode of the body.

The d Belgicke confession. Christ  
 instituted Bread and Wine, earthly and  
 visible creatures, for a Sacrament of his  
 Body and Blood: whereby he testified  
 that as truly as we receive and hold in  
 our hands this Sacrament, and eat it  
 with our mouthes, whereby this our life is  
 maintained; so truly by faith, which is  
 as the hand and mouth of the soule, we re-  
 ceive the true Body and Blood of Christ  
 our onely Saviour, in our soules, to be  
 and nourish spiritual life in them.

The e Augustan. In the Lords Supper  
 the Body and Blood of Christ are truly  
 present and distributed to the Commu-  
 nicants, or as we read in a later edition  
 they are truly exhibited with the bread  
 and wine.

The f Suevick. The most holy Sup-  
 per of our Lord is by us most devoutly, and  
 with singular reverence ministred and  
 taken, whereby your sacred Majesty may  
 understand, how falsely our adversaries  
 charge us, that we change Christs words  
 and corrupt them with mans glosses, and  
 that nothing is ministred in our Supper

but bare bread and meere wine.

By all which it appeares, as how  
falsly your Lordship and S.E. relate our  
tenet: so how no lesse blasphemously  
then slanderously & *Noris* compareth  
the Protestants Supper to *Heliogabalus*  
*his feasts*: he should rather have com-  
pared your private Masses to them. For  
as that Emperour invited his servants  
to a banquet, where *he ate all himselfe,*  
*and they onely looked on*: so you invite  
the people to your Masse and bid them  
*eate and drinke*, rehearsing the words  
of our Saviour (*Take eate, this is my*  
*body, and drinke you all of this, &c.*) yet  
you eate all and drinke all your selves.  
As the Priests under the Law among  
the Jewes had their *panes propositionis*,  
*their shew-bread*, which the people ne-  
ver touched: so you, though under the  
Gospell, have *panem propositionis*, *shew-*  
*bread*, and alwaies *vinum propositionis*,  
*shew-wine*, for the people very seldome  
eate of the bread, but never drink drop  
of the consecrated cup.

Me thinkes I heare you say, if wee  
both acknowledge Christs Body and  
Blood to be thus really present in the  
Sacrament, as hath beene shewed, *how*

sell we out? why may we not be good friends? wherein stand we yet at odds about this Sacrament and Christs presence there?

In five points:

First, You teach there remaines not the substance of Bread and Wine after consecration: we teach that they remaine.

Secondly, You beleeve that Christs body is contained under the superficies or accidents of bread: and taketh up the roome of the substance of the element, this is no part of our beliefe.

Thirdly, You hold that the host or Sacrament is to be adored *cultu latria*, the worship proper unto God: wee beleeve that though honour and reverence (which Saint *Cyrrill* and Saint *Chrysostome* call for) is due to the Sacrament, and that with all due<sup>h</sup> respect and a most humble gesture it ought to be handled and received, yet no divine adoration may be used to it. To yeeld that to any creature is Idolatry.

Fourthly, You averre that Christs very body is eaten with the mouth: we cannot

<sup>h</sup> Lancelot  
Winton:  
answer to  
Cardinal  
Peron.  
Sect. 4.

The Sacrament is with all due respect to be handled and received, but no divine adoration may be used to the symbols.

cannot brooke such a grosse and caperna-  
naicall conceit.

Fiftly, You professe (and I know  
not whether you beleeve it) that infi-  
dels, yea some of you also, that rats and  
mice may eate Christs very body: we  
abhorre that blasphemy. For though  
it might fall out through some neg-  
ligence that a rat or a mouse, or who is  
worse then either, an Infidell may som-  
times seize on the Sacramentall bread:  
yet we say Christs Body and Blood are  
out of their reach, their unhallowed  
hands or mouthes cannot come neare  
it.

---

P A R. 9.

*Twelve passages out of Tertullian against  
Transubstantiation vindicated, and  
all objections out of him for the  
carnall presence  
answered.*

**T**HIS was or should have beene  
the *• Rodus*, our stand, now let  
us measure the leape, of which you  
have made seven *jumpses*. Thus I took

*a SE. 7.  
JUT. p. 52.*



" my rise. That doctrine which has  
 " no foundation in the Word of God  
 " is repugnant to the doctrine of the  
 " true ancient Church, and overthrow  
 " eth the principles of right reason, im  
 " plying palpable absurdities and appa  
 " rant contradictions is to be rejected as  
 " erroneous and hereticall : but the do  
 " ctrine of the Church of *Rome* concer  
 " ning Christs bodily presence in the  
 " Sacrament is such, *Ergo* it is to be  
 " disclaimed as erroneous and heretic  
 " call.

The Major or first proposition had his  
 passe from you, nor can it be impeached  
 by any who rightly understandeth the  
 termes, and seriously weigheth the  
 consequence. For divine faith must  
 bee built upon a divine and unmoove  
 able foundation, which can bee no  
 other then Gods Word. And sith we  
 on both sides acknowledge that the  
 Church in which the Primitive Fathers  
 lived and died, was the true Church,  
 they who gaine-say the faith thereof,  
 are to be ranged with hereticks. Last  
 ly, that metaphysicall principle is of un  
 doubted verity, *verum vero non opponi*  
*tur*, truth never opposeth truth. That  
 doctrine

doctrine therefore which destroyeth the principles of reason, and quencheth the sparkles of divine light kindled in our soules by God, cannot but bee from the *Prince of darknesse*.

The Minor or assumption hath three branches as you see on the first: whereof I insisted in that conference. My prosyllogismes which you and S.E. both omit were these. First, if there bee any ground in Scripture for your carnal presence in the Sacrament, it is either in the words of institution, or on those *Iohn the 6. 53. Except ye eat the flesh of the Sonne of man and drinke his blood, ye have no life in you.* For upon these both the Bishops in that Lateran, and Trent Councell, and all the learned on your side build their faith especially in this point. But neither the one nor the other Text are any sure ground for it, *Ergo* you have none. The Major in this prosyllogisme being assented unto by you, I proceeded to the confirmation of the Minor in this wise. If the words of institution, *Mat. 26.* and the other alledged out of *Iohn the 6.* are to be taken figuratively, and not in the  
 “ pro-

*b Mat. 26.  
 26.  
 This is my  
 Body.*

"proper sense nothing can be concluded from them for the bodily presence or carnall eating Christ with the mouth. But the words above alleged in both places are to be construed figuratively, and not in the proper sense, *Ergo* nothing can be concluded from them for the bodily presence of Christ in the Sacrament, or carnall eating of him with the mouth. The Major in this second Syllogisme being likewise evident to all men of learning, who know that to argue from a figurative sense to the proper is a fallacy in Logick, and a dangerous error in Divinity: against which Saint *Austin* giveth us a speciall caution, I undertooke the prooffe of the Minor both by unavoidable testimonies of antient Fathers, and pregnant arguments drawne from the circumstances of those Texts. And first because *with the ancients is wisdom*, Job 12. 12. let the antient speak, *Tertullian*, *Origen*, *Austin*, *Prosper*, &c. *Tertullian* in his fourth book against *Marcion*, the 40. Chapter, *the bread taken and distributed to his Disciples hee made his body saying, this is my body, that is a figure*

*e Aust. l. 3. de doct. christ c. 5. In principio cavendum est ne figuratam locutionem ad literam accipias, cum enim figurati dictum sit accipitur ita quam proprie dictum sit, carnaliter sapitur.*  
*d Acceptum panem & distributum Discipulis, corpus suum illud fecit, hec est corpus meum dicendo, id est figura corporis mei, figura autem non fuisse nisi veritas esset corpus.*

figure of my body. Now a figure it had not or should not have beene, unlesse his body had beene a body of truth or a true body, for a void or empty thing, such as a phantasmie is, is not capable of a reall figure. Tertullian his argument in this 40. Chap. against *Marcion*, who taught that Christ had no true body but an imaginative or phantasticall standeth thus.

“ That body whereof bread is a figure must needs bee a true body.

“ But the Body of Christ is such a Body whereof bread is a figure, Christ himselfe saying, when hee tooke bread in his hand, *This is my Body*, that is a figure of my Body. Therefore Christs Body is a true Body.

If Christ made not bread a figure of his Body, but turned it into his own Body, as you teach, how could *Tertullian* out of those words of our Saviour, prove against *Marcion* that bread was a figure of Christs Body? Again, if the meaning of the words of institution (*This is my Body*) be, *this bread is a figure of my Body*, as *Tertullians* id est inforceth, then are the words of the in-



institution metonymically or figuratively to be taken. A faire evidence for the truth is this testimony of *Tertullian* which so puzzles our adversaries, that they turne them every way, yet cannot avoid or impeach it.

*Roffens. cont.  
Oecolamp.*

*Fisher* falls fowle upon this ancient and most learned Father, disabling his testimonie in regard of his taint of Montanisme.

But neither was *Tertullian* slipped into that heresie when hee wrote these bookes, neither did the heresie of Montanisme concerne the Sacrament, neither was ever this passage \* excepted against by any of the Antients, nor the Father himselfe branded for any error about the Lords Supper.

e Bellar. de  
Sacra Eucha  
l. 2. c. 7.  
Quamvis  
fueris Mon  
tanista in  
extrema aetate  
sua, tamen a  
nullo veteru  
Patrum  
reprehendi.  
tur hoc nomi  
ne quod er  
raverit circa  
Sacramentu  
Dominici  
corporis.

*Steven Gardiner* giveth a more respectiue answer, that *Tertullian* spake these words, ἀγανισμός, not δογματισμός, in heate of opposition to his adversary, not deliberately and doctrinally.

But he that readeth these bookes against *Marcion*, which the author so esteemed that he translated them into verse; will finde in them strength of reason, not violence of passion. These words sparkle not with anger, but give

clear light to the words of the institution: and the like are found in him-  
selves where and in other of the Fathers,  
when they wrote in coolest temper in  
their Epistles, Commentaries on Scrip-  
tures, Homilies, and Treatises of piety,  
the places are quoted particularly by  
*Peter Martyr.*

*Verius ergo*

*Et magis ingenuè Peribonius.*

Well fare honest *Rhenanus* who inge-  
nuously confesseth, that *Tertullian* fa-  
voured our figurative interpretation,  
for which your Church condemned  
*Berengarius.*

But you like not so well of this  
plaine dealing, you have beene better  
instructed by the Belgick <sup>h</sup> inquisitors  
to devise some shift and faine a commodi-  
ous sense to the testimonies of the Fathers,  
and blanch their words with ingenious  
glosses when they are objected against you  
in disputation or conflicts with us. Ther-  
fore after <sup>i</sup> *Pammelinus*, <sup>k</sup> *Bellarmino*,  
and <sup>l</sup> *Perone conster*, *Tertullian* thus:  
*This, which was once an old figure of my*

*f* *Defensio*  
*ad Gardino-*  
*rum de*  
*Euchar: part:*  
*1. Ob. 161.*  
*g* *Rhenanus*  
*in tract. de*  
*Monogam.*  
*h* *hic Tertulli-*  
*ani error*  
*verba sacra*  
*cena figura-*  
*te exponentis*  
*in Berengarij*  
*personâ refu-*  
*tatus est.*  
*h* *Index ex*  
*purg. Belgick*  
*anno 1571.*  
*Cum in ca-*  
*tholici vete-*  
*ribus alijs.*  
*plurimos fo-*  
*ramus errores*  
*& extenu-*  
*mus excogi-*  
*tato commen-*  
*to persèpe na-*  
*gemus &*  
*commodum*  
*ijs sensum*  
*affigimus*

*cum opponuntur in disputationibus aut in constitutionibus cum*  
*i* *Annot. in Tertul. l. con. Marcionem. 4. c. 40. nota 662.*  
*de sacrament Eucha. l. 2. c. 7. l* *Perone resp. ad Plessenum. p. 9. o.*  
*k* *Bellar*

body

body is now my body; for he doth not re-  
ferre those words, *id est figura corporis*  
*mei to corpus meum*: but to hoc.

in Prax.  
c. 29 Dicens  
de Christo  
mortuum, id  
est unum.

For this your strange forced and incongruous interpretation, you produce first a paralell place to this out of the booke *adversus* <sup>m</sup> *Praxeum*, Christ dead that is annointed, where the words *id est* are referred to the subject (*Christus*) not to the attribute (*Mortuum*). Secondly out of the words hee made "bread his owne body, since say you "Tertullian saith, that our Saviour ca- "king bread made it his body, he was "not so forgetfull as immediately to "add that the Eucharist is a meere figure of his body: this reason you backed with a third, that Tertullian presently after the foresaid words saith, *figura autem non fuisset*, it had not beene a figure, &c. by which words he shewes that he speaketh of the figure which was before our Saviour said, *This is my Body*. Lastly, you much insisted upon the words *veterem figuram*, an old figure, and those that follow in the same place, but why calleth hee bread his body? and not a Pepon or Melone rather? which Marcion had in

in place of a heart, not understanding  
that it was *an old figure of the body of  
Christ.*

Or instead  
of his heart,  
For Christ's  
love.

Though the water bee never so  
cleare, it is an easie matter by stirring  
the bottome with a stick to trouble it,  
and make it all muddy, stay but a while  
till it settle, and you shall see the  
streame run clearely, and the *silver* we  
seeke for in the *bottome bearing the  
Image of Christs Body.* Tertullian here  
prooves the reality of Christs Body by  
the reality of the figure thereof bread.  
Bread he prooves to be the figure of his  
body, both out of the Gospell of Saint  
*Matthew* in the first place, and after-  
wards out of the Prophecy of *Jeremy*,  
where the Jewes conspiring against the  
Prophet, said, *Come let us cast wood on  
his bread,* that is, *the crosse on his body.*  
The illightner therefore of antiquities de-  
clared sufficiently what hee would have  
bread then to signifie, calling his body  
bread. Marke I beseech you, *Tertullian*  
sets the Texts of *Matthew* and *Jeremy*  
like glasses, to cast a mutuall light one  
upon the other. In *Jeremy* Christs Body  
is called bread, in Saint *Matthew*, bread  
is called his Body, both by a like figure:  
but



but I subsume Christs body is not called *bread* in *Jeremy*, because it was transubstantiated into bread as you must needs confesse, therefore neither in *Saint Matthew* is bread called Christs body, because bread was transubstantiated into it. <sup>n</sup> *Theodoret* harpes upon the like strings tuned together, *Our Saviour*, saith he, *changed names and attributed to his body the name of the symbole, or signe thereof, and to the symbole or signe the name of his body, he that called bread his body, called himselfe bread:* in both which speeches there is according to both these Fathers, a *μετενμία* no *μετενμία*, a trope or turning of speech, no change of nature.

The sparkes flie up in the smoake before the fire breakes into a flame, afterwards they vanish away: such your objections appeare to be after the *blazing* (if I may so speake) of *Tertullians* meaning, by the precedent elucidations of this place.

*Object. I*

The first taken out of his booke against *Praxeas*, thus vanisheth to nothing, *μία χελιδὼν ἔαρ ἢ ποιεῖ*, one swallow makes not a summer, nor one heteroclyt overthrowes a generall rule in grammar.

n In Dialogo  
1. μετὰλλα-  
τὰ αἰτόματα  
καὶ τῷ μὲν  
σαμαρὶ τὸ  
τῷ συμβόλῳ  
τίθειται  
ὄνομα καὶ  
τῷ συμβό-  
λῳ τῷ σω-  
ματός.

Theod. 16.  
ἡ τὴν φωνὴν  
μεταβαλὼν  
ἀλλὰ τῷ οὐ-  
σιν χάριν  
προστίθει-  
ται.

grammar. You and your Chaplaine talke of o places in the plurall number, as if such a Transposition were usuall in *Tertullian*, name you but one other passage in all *Tertullian* where the like hyperbaton or dislocation is used,

*Et Phillida solus habet*

There is in this passage I grant a Metathesis or transposition of the words, *id est unctus*, which should have beene placed before *mortuus* not after: but yet that place of *Tertullian* is not like this as you interpret it: for there *id est* must of necessity be referred to the subject *Christus*, and cannot be referred to the predicate *mortuus*: because the word *mortuus* doth not signifie annointed, as *Christus* doth: but in this place *id est* may well be referred to the *predicatum corpus*, as *P Ruardus Tapperus*, and *Gardinerus*, and *Renanus*, and all other Papists referred them, before this new crachet was found out by *Pammelius*, or *Peron*. Againe, in those words *Christ is dead that is annointed*, the sence is made good by a meere inversion thus, (*Christ that is the annointed is dead*, whereas besides an inversion you add the words *quod erat vetus: (non nunc est)* which words

o P. 33. Neither did he say any thing to the places wherein *Tertullian* had in like sort inverted the order.

Sol 1.

P. Art 13.  
Cited by  
S.E.

Sol 2.

words if you should add to the other place, saying *Christus mortuus est, id est* is *qui erat unctus est mortuus*, you would make the speech blasphemous, insinuating that Christ was the Lords annointed but is not, as you make *Tertullian* say bread which was a legall figure, but now is not, is Christs body.

*Sol. 3.*

But to put this passage of *Tertullian* out of all peradventure, the words (*id est*) that is to say, must needs be referred to that tearme in the proposition which was obscure, and needed some explication. But that was not the subject (*hoc*) for Christ by taking the bread in his hand and pointing to it sufficiently, shewed what he meant by (*hoc*) all the doubt that could be made was of the predicate body, what that tearme signified, or in what sort it agreed to the subject (*hoc*) the *id est* therefore of necessity is to be applied to the obscure predicate (*corpus*) not to the subject (*hoc*) which was then when Christ uttered those words evident *ad oculum*.

*Object. 2*

Your second objection melteth of it selfe, since *Tertullian* (say you) affirms that our Saviour made bread his body, hee was not so forgetfull as immediatly

to add, that the Eucharist is a meere figure of his body : neither doe wee say so, as I have proved at large in the former Paragraph. It was not forgetfullnesse in *Tertullian* to add this glosse, *idest figura corporis mei*, but mindfullnesse and cautelous wisdome maturely to remove a block, at which his Reader was like to stumble. When he had said before *corpus suum ipsum fecit*, he made bread his body, a man might have thought that he did it so by Consubstantiation, or by Transubstantiation : to prevent which mistakes, hee adds that Christ did it by Sacramentall consecration, saying, *This is my Body, that is, a figure of my body.*

Sol. 1.

Sol. 2.

Your third objection is an idle criticisme, as if there were great difference betweene *esset* and *fuiisset*, for your *Candor*, looke but upon *Lillie* his grammar, and you shall finde that *eram* and *fueram*, and *ero* and *fuero*, and *essem* and *fuissem* are indifferently used as Synonima. Yet if you will have (*fuiisset*) in these words (*figura autem non fuisset*) not to be rationall, but temporall, not to construed it should not be, but it had not beene, you must howsoever referre it

Object. 3

Sol. 1.

Sol. 2.



it to that which goeth before, *acceptum panem & distributum*, not to that which followes sixe lines after, *veterem figuram corporis Christi dicentis per Ieremiam*, the apparent sence then is, Christ by saying *This is my body*, made the bread then a figure, or Sacrament of his body, which it had not beene if he had not then, when he spake so, a true body, but onely an imaginarie, as the phantasticall hereticke *Marcion* surmised.

Resp. ad  
4. & 5.  
Object.

Your fourth & fift reasons are answered already. *Tertullian* as it is evidently deduced from the passage you cote, and another paralell unto it, *l. 3. cont. Marcion. c. 19.* (*So God hath revealed in the Gospell, calling bread his body, that hence now thou maist understand, that he hath given the figure of bread to his body, whose body the Prophet long before figured in bread*) taught that bread had beene a legall figure, and was also an evangelicall signe or Sacrament of Christs Body. But why Christ made choice rather of bread then of a Melone, as *Tertullian* speaketh, or any other solid thing to be the Symbole or Sacrament of his body, as also why hee rather chose wine

wine then any other licour to bee the embleme and memoriall of his blood, we can assigne certainly no other reason then his meere will. *Tertullian* his guesse is but probable, that Christ in the institution of the Sacrament in the formes of bread and wine had an eye to the Prophecy of *Jeremy*, or *Iacob*. But be it probable or necessary, it matters not, seeing it is confessed on all hands, that bread is a figure of Christs body, though not now a Legall Type, yet an Evangelicall. Being both, it makes the stronger for this glosse of *Tertullian*, this bread is my body, that is, a figure of my body.

Ier. 11. 19.  
Gen. 49. 11.

P. 44.  
Object. 6

But here *S. E.* helps you at a dead lift, alleadging a testimony out of a *Tertullians* booke de resurrectione carnis, for the carnall presence of Christ in the Sacrament. The words of *Tertullian* are these, The flesh is washed that the soule may be cleansed, the flesh feeds upon the body and blood of Christ, that the soule may be fatted by God. Of this place of *Tertullian* he is as proud as *Pelins* in the proverbe was of his sword, not observing that the point of it lyeth against himselfe: for if hee expound

q De resur-  
rect. carnis.  
c. 8. Caro ab-  
lucitur ut  
anima ema-  
nuletur, caro  
ungitur ut  
anima con-  
secretur, caro  
corpore &  
sanguine  
Christi vesi-  
tur ut &  
anima de  
Deo sagine-  
tur.  
Eras. gloria-  
tur Adag.  
ut Pelius in  
Machara.

expound these words according to the rule of the Fathers, *the signes have usually the names of the thing signified*, by them then hee confirms our figurative interpretation, understanding by the body of Christ the Symbole or signe thereof, upon which our flesh feeds, when we receive the Sacrament: but if he understaund the words of *Tertullian* properly, as if our very flesh or stomach turned Christs Body into corporal nourishment, and so really fed upon it to fatten or cheare our soules, he makes *Tertullian* blaspheme, and hee gives the lie to his Lord your selfe who page 65. in expresse tearmes affirme, that in the Eucharist *there is no violence offered to Christ his flesh in it selfe, nor is it eaten to the end our bodies may thereby be nourished*. To affirme that the substance of our mortall body is nourished, or increased by the flesh of Christ taken in the Sacrament, is to make the Eucharist *cibum ventris non mentis*, the foode of the belly, not of the soule, then which grosse conceit nothing can bee more absurd in the judgement of your owne Cardinall *Bellarmino*. *Tertullian* disclaimes this carnall

† *Bellar L. 3.  
de Sacra  
Eucharist.  
c. 4. Non  
intelligunt  
patres cum  
hoc dicunt  
Eucharistia  
nutriri vel  
augeri mor-  
talem sub-  
stantiam cor-  
poris nostri,  
sic enim fu-  
cerent Eu-  
charistiam  
cibum ven-  
tris non men-  
tis, quo nihil  
absurdius fin-  
gi potest.*

carnall fancy in the very words alledged by your Chaplaine, *ut anima saginetur*, the flesh saith the Father feeds on the Body and Blood of Christ, that the soule may bee fatted, the soule not the body. If hee demand how can the soule bee satisfied or fatted by the bread in the Sacrament, if it bee not turned into Christs Body? I answer out of the former words of *Tertullian*, even as the soule is cleansed in Baptisme by washing the body with water, though that water be not turned into Christs blood.

You have heard that *Tertullian* doth not so much as lisse in your language, heare now how lowd hee speakes in ours. The sense of the word (saith he) is to be taken from the matter, for because they thought his speech hard and intolerable (unlesse ye eate the flesh of the Sonne of man, &c.) as if hee had appointed his flesh truly and in very deed to bee eaten of them, he promised it is the Spirit which quickeneth, and a little after, appointing his Word to be the quickner, because his Word is spirit and life, he called the same his flesh, for the Word was made flesh,

E therefore

f Ter. de resurrectione. carn. c. 37. ex materia diviti dirigendus est sensus, nam quia durum & intolerabile existimaverunt sermonem eius, quasi verè carnem suam illis edendam determinasset, premissis spiritus est qui vivificat. Arg. 8 ex Tertul. pro Pronost. doct. Ioh. 6. 53.



t Ter. ib.  
Devorandus  
auditu rumi-  
nandus inel-  
lectu, fide di-  
gerendus.

u Ter. ib.  
Carnem su-  
am panem  
coelestem  
pronunciavit  
arguens usq[ue]  
quaq[ue] per  
allegoriam  
necessarium  
pastorum.  
Arg. 2 ex  
Tertul.

v Ter. ad-  
vers Mar-  
cionem l. 1.  
c. 14. Nec  
reprobavit  
panem Crea-  
toris quo ip-  
sum corpus  
suum repre-  
sentat.

x Ber. Ser. 6.  
in vigilia  
nat. Dom. Vi-  
ditur quo-  
tidie nascidū  
fideliter re-  
presentamus  
eius nativi-  
tatem.

therefore to be desired with an appetite, to give and maintaine life in us, to be eaten by <sup>t</sup> hearing, to be chewed by understanding, to be digested by beleiving. These words are so plaine, that you cannot mistake the meaning of them, and if you should goe about to draw them to any carnall sense or eating Christ with the mouth, he will checke you in the words following, where he saith, that Christ used an <sup>u</sup> allegorie in this place: now an allegorie is a figure in which an other thing is to be understood, divers from that which the words import taken in the usuall and proper sense.

Doubtlesse he who held the bread at the Lords Table to be a representation of Christs body, and the wine a memoriall of his blood, beleaved not that the bread was turned into his body, or the wine into his blood: for no picture is the life it selfe, no memoriall is of a thing present but absent.

But <sup>vv</sup> Tertullian called bread that whereby Christ represented his owne body, taking the word represent in the same sense which Saint <sup>x</sup> Bernard doth. As Christ after a sort is sacrificed every day

day when we shew forth his death, so he seemeth to be borne whilest we faithfully represent his birth. As the figure, signe, or that whereby any thing is represented or set before the eye, is not the thing it selfe: so neither a monument or a memoriall of our friend is our friend: the wine therefore which *Tertullian* saith Christ consecrated for a memoriall of his blood, cannot bee his very blood.

The same Father in his booke of the flesh of Christ smiled at the heretickes, who imagined Christ to have flesh hard without <sup>2</sup> bones, solid without muscles, bloody without blood, &c. They saith he that fancy such a Christ as this, that deceiveth and deludeth all mens eyes, and senses, and touchings, should not bring him from heaven, but fetch him rather from some jugglers a box. I trow hee meant not your Popish Pix, yet sure such a flesh it encloseth, hard (if it bee so) without bones, solid without muscles, and bloody without blood, for you say Christs blood is there, and shed too, and yet tearme your Masse an unbloody sacrifice. I take you to be so ingenuous that you would not belie your

y *Ter. l. de anima cap. 17. saporem vini quod in sanguinis sui memoriam consecravit.*

*Arg. 3. ex Tertul. 2. Lib. de carne Christi. c. 3. Sine ossibus duram, sine musculis solidam, sine sanguine cruentam. a Ibi Ecce fallit & decipit omnium oculos, omnium sensus, omnium accessum & contactum, ergo iam Christum non de calo de ferre de bneras, sed de aliquo circulario catu.*  
*Arg. 4. ex Tertul.*

senses, I am sure you will confesse that you see nothing in the pyx but the whitenesse of bread, in the Chalice but the rednesse of wine, no flesh or blood colour in either. You tast nothing but bread in the one, and the sapour of wine in the other, you touch no soft flesh with your hand, nor quarrie blood with your lips, or tongue. But I inferre out of <sup>b</sup> Tertullian, You must not question the truth of your senses, lest thereby you weaken the sinewes of our faith, lest peradventure the heretickes take advantage thereupon, to say that it was not true that Christ saw Satan fall like lightning from heaven, that it is not true that he heard a voice from heaven, but the sense was deceived. Were not the senses competent judges of their proper objects, even in the case we are now putting, viz. the discerning Christs true body; Christ would never have <sup>c</sup> appealed to them as hee doth. Behold my hands and my feet, that is, I my selfe, handle me and see, for a Spirit hath not flesh and bones as you see me have.

I have given a touch hitherto, but upon sing<sup>e</sup> testimonies as it were single

<sup>b</sup> Ter. l de  
anima c. 17.  
Non licet  
nobis in dubi-  
um sensus  
istos revoca-  
re, ne & in  
Christo de  
fide eorum  
deliberetur,  
ne fortè di-  
catur quod  
falso Satanā  
prospectavit  
de caelo pra-  
cipitatum,  
&c.

<sup>c</sup> Luke 24.  
39.

Arg. ex  
Tertul.

single strings : now in the close, listen to a chord. So Christ hath revealed unto us, calling <sup>d</sup> bread his body, whose body the Prophet prefigured in bread. Christ is our bread, because Christ is our life, and life is our bread, I am, (saith he, the bread of life: as also because his body is accounted for bread, taking the bread (he said) this is my body, when therefore we pray for our daily bread, we desire to continue in Christ and never to be severed from his body. And against <sup>f</sup> Marcion, So God revealed in your Gospell, calling bread his body. And againe, why doth hee call bread his body, &c. But I assume bread cannot be Christs body in the proper sense; because disparate substances cannot properly be predicated one of the other, therefore when Christ spake these words, *This is my Body*, which Tertullian constantly and perpetually filleth up thus, *this bread is my body*, he used a Metonymie, called *signatum pro signo*, or *figuratum pro figura*, which quite overthroweth your carnall presence, and beateth you out

d Ter.ad.  
Iudeos c. 10.  
Sic Christus  
revelavit panem corpus  
suum ap-  
pellans, cuius  
retro corpus  
in pane Pro-  
phetis figu-  
ravit.

c Tum quod  
corpus eius in  
pane cōsetur,  
hoc est corpus  
meum, itaq;  
petendo panē  
quotidianum  
perpetuitatē  
decalamus  
in Christo, &  
indivisiuitatem a corpore  
eius.

f Ter. l. 3.  
c. 19 Panem  
corpus suum  
appellans ut  
hinc eum in-  
telligat cor-  
poris sui fi-  
guram panis  
dedisse. Et  
seq. l. 4. c. 40.  
cont. Mar-  
cionem.

Chr autem panem corpus suum appellat & non magis ponem, quam  
Marcion cordis loco habuit, non intelligens viderem fuisse illam figuram  
corporis Christi.



of your strongest fort, the words of Christs holy institution which you would have to be taken according to the letter. Thus you see *Tertullian* is clearly against you, and you are foyled in the first argument.

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## P A R. I O.

*Thirty three allegations out of S. Austin against Transubstantiation vindicated, and all objections made by the adversarie out of him answered.*

SO are you also in the second which you propound amisse. Saint *Austin* in his third booke, *de doctrina Christiana* saith that speech of our Saviour, *unlesse you eat the flesh of the Sonne of man, Iohn the 6. &c.* is figurative, therefore the other, *this is my body*, is so too, *Quem recitas meus est o Fidentine libellus*  
*Sed male dum recitas incipit esse tuus.*

The argument was mine, but by your mis-reporting it and mis-applying the consequent to the antecedent, you make it yours. Thus I connected this argu-

“argument to the former : there are  
 “two Texts in the Gospell, upon  
 “which you relie, either principally,  
 “or onely for your carnall presence of  
 “Christs body in the Sacrament under  
 “the formes of bread and wine. The  
 “former, *Mat. 26. 26.* I have proved  
 “out of *Tertullian*, yeelds your do-  
 “ctrine no support, and you are  
 “driven in effect to confesse as much,  
 “subscribing with your owne hand,  
 “*Ego agnosco quod in his verbis (hoc*  
 “*est corpus meum) est figura*, I ac-  
 “knowledge the words of Institution  
 “to be figurative. Now I will prove  
 “that in like manner the words of our  
 “Saviour, *John 6. 53.* are to be taken  
 “in a figurative and improper sense,  
 “and consequently that the proper ea-  
 “ting Christs flesh with the mouth, can-  
 “not be inferred from them.

For prooffe of the antecedent, I pro-  
 duced in the first place a passage out of  
 Saint <sup>a</sup> *Austins* third booke, *de doctri-*

*a Si autem  
 flagitium ad  
 aut facinus  
 videtur in-  
 bere, aut uti-*

*litatem aut beneficentiam vetare figurata est. Nisi manducaveritis  
 carnem filij hominis, & sanguinem biberitis non habebitis vitam in  
 vobis, facinus vel flagitium videtur inbere; Figura est ergo precipiens  
 Passioni Domini esse communicandum, & suaviter atq; utiliter recon-  
 dendam in memoria quod pro nobis caro eius crucifixa, & vulnera-*  
*ta sit.*

*nâ Christianâ, cap. 16.* But if that Scripture seeme to command a sinne, or an horrible wickednesse, or to forbid any thing that is good and profitable, the speech is figurative: for example, (when he saith) *unlesse ye eate the flesh of the Sonne of man and drinke his blood, ye have no life in you,* he seemeth to command a sinne or horrible wickednesse; there is a figure therefore (in the words) commanding us to communicate with the Lord his Passion, and sweetly & profitably to lay it up in our memory, That his flesh was crucified and wounded for us. Here said I three things are very remarkable to the point now in question.

1. That Saint Austin maketh choise of these words of our Saviour, as of a most knowne instance of a figurative speech.

2. That he not onely affirmeth it to be a figurative speech, but confirmeth it also by a strong argument, *figura est, Ergo* it is therefore a figure.

3. That he sheweth what figure it is, and expoundeth the meaning of our Saviour in this figurative speech, conformably to the doctrine of the Protestants, and contrarie to all Romish glosses upon it.

To

To this allegation you answered, partly by glancing at Saint *Austins* argument, partly by glossing upon his conclusion. First said you, it is not a horrible thing to eat mans flesh, unlesse it be eaten in the proper shape, for it appears in *Mumme* that mans flesh may be eaten without horreur, when it is not eaten in the proper shape. Secondly, you distinguished of a figurative speech according to the thing eaten, and according to the manner of eating it, and said that the speech of Christ, *John 6.* according to Saint *Austin* was figurative, according to the manner of eating, to wit in the proper forme, but that it was proper according to the matter (*viz.*) the substance of Christ's flesh.

1. Against your first answer to Saint *Austins* antecedent, I reple.

1. That whereas you pretend Saint *Austin* to bee for you, you should not have disabled his argument, but have defended it rather. Now you evidently overthrow it. For if it be not a horrible thing to eat mans flesh, though under an



other shape, Saint *Austins*  
 Ergo *therefore*, our Sa-  
 viours speech concerning  
 eating his flesh must needs  
 be figurative, is a plaine  
*non sequitur.*

b Cyril ad  
 obiect. Theod.  
 in expof.  
 anath. 11.  
 Num h. mi-  
 nu comestio-  
 nem hoc Sa-  
 cramentum  
 pronunciat?

2. Saint *b Cyril* maketh good  
 this argument of Saint  
*Austins*, choaking his ad-  
 verſarie with this inter-  
 rogatorie. *Dost thou pro-*  
*nounce the Sacrament to be*  
*a man eating, and dost thou*  
*irreligiously urge the mindes*  
*of the faithfull to groſſe*  
*and carnall imaginations?*  
 You would have instru-  
 cted Saint Cyril to have  
 interrogated more warily,  
 dost thou pronounce the  
 Sacrament to be the eating  
 of a man *in his proper ſhape?*  
 Otherwise to eate a man  
 under an other ſhape (you  
 would have whiſpered him  
 in the eare) is a ſchoole de-  
 licacie, no carnall and groſſe  
 imagination.
3. I affirme that it is an horrible  
 thing

thing to eate mans flesh,  
and drinke his blood  
*though in an other shape*;  
for it is not the disregard  
of the countenance of man,  
or the disfiguring his shape,  
which makes Anthropo-  
phagic or man eating so  
horrible a sinne: but the  
making the flesh of one  
man the food of another,  
and the belly a sepulcher.  
This I make appeare by  
four instances.

1. Suppose at *Rome* or  
*Venice* on the day of your  
*carnivals*, when many  
murthers are committed  
by men in disguised habits,  
that one of the masquers or  
mummers slaine, should  
be boyled or roasted, and  
served in at table, in the  
habit of a whiffler, or  
masquer, were it not a  
horrible wickednesse think  
you to eate of this mans  
flesh, his head for exam-  
ple though with a vizard  
upon

## S. Austin clearly against

upon it, and so I returne  
you a *nummer* for your  
*numme*.

2. If according to *Iustins*  
storie, or *Ovils* fiction,  
the members of a sonne  
were baked in a pie, in  
the likenesse of venison,  
with the proportion of a  
Deere printed on the crust,  
were it not a horrible  
wickednesse for a Father  
to eat wittingly of his  
sonnes flesh, though under  
another shape.

3. What though a mans  
body in some fight were so  
mangled, and battered,  
that it had lost all humane  
shape, would you warrant  
an Indian to eat this  
mans flesh, or excuse him  
from an horrible crime if  
he should eat it, because it  
was not in *propria specie*?

4. Did you live among  
the Lycanthropic, men in  
the shape of wolves, or  
mecte with witches who  
delude

delude the senses, and take upon them the shape of a pig, or cunny, or goate, would you preach it for good doctrine, that a man might eate wittingly the flesh of any of these while it remained *sub aliena specie*. As,

For the argument you take not from any topick place, but from the Apothecaries shop, I meane your instance in Mummie, I wish you some better drug of theirs, I meane some strong confection of Helleborum to purge your braine. For our question is not of the *medicinall* use of mans flesh, altered by art, but whether it be not a sinne, and that a horrible one, to eate with the mouth and teeth the flesh of a knowne man, nay of the Sonne of God.

2. Against your second answer to Saint *Austins* conclusion, I replied

1. That



## S. Austin clearly against

1. That Saint *Austin* by *figura*, meant such a figure as excludes the native and proper sense of the words. His words are immediately going before those I cited, *si autem hoc jam propriè sonat nulla putetur figurata locutio*, if it be taken in the proper sense let it be accounted no figure.

2. Saint *Austin* speaks of such a speech which can in no wise be taken properly, such a speech, to wit, where a virtue is forbidden, or a vice commanded, and in this very Chapter he instanceth in *Romanes* the 12.20. *Thou shalt heape coales of fire upon thine enemies head.* In which words, because the Apostle seemed to command an evill act, Saint *Austin* inferres, *ne igitur dubitaveris figuratè dictum*, Doubt not therefore but that it is spoken

*spoken by a figure.* If a speech commanding a sin, or forbidding a vertue, might be taken in the proper sense, hence it would follow, that it should bee lawfull to sinne, because expressly commanded by God, and sinnefull to exercise some act of piety, or charity because forbidden by him. And here your Lordship touched the second time at *Heracles Columna Non plus.*

3. Whereas you say that Saint *Austin* by *figura* meant a figure mixt of a figurative and proper speech, *dato & non concesso*, supposing for a while that there might be such a figure; I desire you to observe that Saint *Austin* speakes here of no such figure, but of a speech meerely figurative. For he declares that the meaning of the figure is, that wee ought to partake

c *Figura  
precipiens  
Passioni Do-  
mini esse cō-  
municandū  
& suaviter  
ac utiliter  
recondendū  
in memoriā  
quod pro no-  
bis caro eius  
crucifixa &  
vulnerata sit.*

d *Austin L3  
de doc. Christ.  
c. 5. In prin-  
cipio caven-  
dum est ne  
figuratam lo-  
cutionem ad  
literam acci-  
piat, ad hoc  
enim pertinet  
quod ait  
Apostolus, li-  
tera occidit  
spiritus autē  
vivificat.  
Cum enim  
figuratē di-  
ctum sit ac-  
cipitur tan-  
quam proprie  
dictum sit,  
carnaliter  
sapitur, ne-  
que ulla  
mors animæ  
congruenter  
appellatur.*

take of Christs sufferings,  
and remember his death.

Now to compassionate  
Christ, or to partake with  
him in his sufferings, or  
remember his death, is not  
to cate his flesh in any pro-  
per sense at all.

4. Of one simple categoricall  
proposition, there can bee  
but one true sense. And  
this sense cannot be figura-  
tive and proper, but ei-  
ther the one, or the other  
for proper and figurative  
are proper and improper,  
borrowed and not bor-  
rowed, which cannot bee  
affirmed de eodem.

I conclude with Saint d Austin  
his owne words. The first thing that  
you must beware is this, that you take  
not a figurative speech according to the  
letter, to that belongeth the Apostles  
admonition, the letter killeth, the spirit  
quickneth. For when we take that which  
is figuratively spoken as if it were pro-  
perly spoken, it is a carnall sense, nei-  
ther is any thing more rightly termed  
the

the death of the soule then it.

Here S.E. puts a great deale of *varnish* upon a *rotten post*, he tells us of a mingled colour, and a garment of motley, and distinguisheth of a meere figure, and of a figure which hath the truth joyned with it; in *fine* he alleadgeth what *Tapper*, and *Allen*, *Snarez*, *Gordon*, and *Pittigarnus* have confessed upon the racke of our arguments concerning a figure in the words of the institution.

But one *sad shower of raine* will wash away all this his *varnish*.

1. To his demand, Why not a mixt figure, as well as a mixt colour. I answer, because the opposition betwixt colours is *inter contrarios terminos*, contrarie tearmes which admit a *medium*, but the opposition betweene figurative and proper, is betweene contradictorie tearmes which admit of no *medium*. Wherefore although there may bee a mixt colour of white and blacke, and a mixt temper of hot and cold, and a mixt sawce of sweete and sower, and a twilight betweene day and night, because these are *mediate contraries*: yet there cannot be a *mixt element*,



*element*, or a *mixt truth*, or, a *mixt figure*; because simple and compound, true and false, proper and figurative (that is improper) stand upon flat rearmes of contradiction.

2. His distinction of a figure which is a meere figure, and of a figure which is not a meere figure but hath the verity joyned with it, wherewith hee goes about to *soder the brackys and flaws in your leaden discourse*, is altogether impertinent. For the question betweene me and you, was of *tropes*, not of *types*, of *verball figures*, not *reall*: of *rhetoricall*, such as *Metaphors* and *Metonymies* and the like are, not of *physicall* or *naturall figures*, if speech be of the latter kinde of figures, I denie not but that such a difference among them may be observed. Some of them are meere figures and representations, as *Philips picture* or image, some are more, as *Alexander*, *Philip his sonne*. Sacraments are according to this acception of figures, not meere figures, nor bare signes, as is shewed at large in the former Paragraph, for they doe not onely signify, „ but also really exhibit, and are effectuell

effectuall meanes to conveigh unto us those spirituall blessings and graces whereof they are signes and symbols. But if the speech bee of figures in words or sentences, such as all grammaticall and rhetoricall figures are, I say that all such figures are meere figures, every Metaphor is a meere Metaphor, every Metonymie a meere Metonymie, every Allegorie a meere Allegorie, every Ironie a meere Ironie, every Solacisme a meere Solacisme, neither can any instance bee given to the contrary.

But because S. E. hath felt M. *Waserer* his feriler for his errour in Rhetoricke, I leave him to con better his *Susenbrotus*, and I returne to your Lordship, who perswade your selfe that Saint *Austin* favoureth your carnall presence, because hee saith, *Wee receive with faithfull heart and mouth, the Mediator of God and Man, the Man Christ Iesus giving us his body to be eaten and his blood to be drunke*; and againe, *he bare himselfe in his owne hands, when commending his body, he said, This is my Body*; and againe, *he onely desired to be remembered*

at

1.2. con. ad  
ver. log. c. 9.

In Psal 33.

1.9. conf. c. 13

Tract. 39. in  
Iohan.

Epist. 162.

Serm. ad  
Neophy. hic  
accipite in  
pane quod  
ependit in  
cruce, hic ac-  
cipite in ca-  
lice quod  
manavit de  
Christi la-  
tere.

2 Epist. ad.  
Bonifacium.  
Si Sacramē-  
ta quendam  
similitudinē  
earum rerum  
quarum Sa-  
cramenta  
sunt non ha-  
berēt, omnino  
Sacramenta  
non essent, ex  
hac autem  
similitudine  
plerumq; etiā  
ipsarum re-  
rum nomina accipiunt. Et quest. Sup. Levit. 37. Solent res quæ signi-  
ficat eius rei nomine quam significat nuncupari, hinc quod dictum est, Pe-  
tra erat Christus, &c.

at thine Altar, whence she knew the  
holy host was dispensed, whereby the hand  
writing against us is cancelled; and yet  
again, The Disciples and Judas ate  
both: they bread the Lord, he the bread of  
the Lord against the Lord; and yet a-  
gain, Christ suffered Judas that diuell  
and thiefe, to receive amongst the inno-  
cent Disciples the price of our redemp-  
tion; and lastly, here receive you that  
in the bread which hung upon the Crosse,  
here receive you that in the cup which  
flowed out of Christs side.

To all which allegations, though I  
might shap one answer out of Saint  
Austin owne words, That in re-  
gard of the similitude betweene the signs  
and the things signified, it is usual in  
Sacramentall speeches, to attribute the  
name of the thing signified to the signe:  
So the Lambe is called the Pasleover,  
Circumcision the Covenant, the Rocke  
Christ, the Bread his Body, and the  
Wine his Blood and price of our Re-  
demption. With this one brush  
reached unto me by Saint Austin, I

might

might whiten all the walls you point unto : yet partly out of respect to your selfe, but especially to *S. Austin*, I will take speciall notice of every place and passage above mentioned.

Your first allegation is like a leaden sword, it boweth either way ; for as you bow it towards you by urging that Saint *Austin* must needs speake of corporall and proper eating, because he addeth the words *with the mouth* : so I may as easily bow it the contrarie way by arguing that he must needs speake of spirituall eating, because he addeth *with a faithfull heart*. As the mouth cannot receive Christ spiritually, so neither can the heart receive Christ corporally. Saint *Austin* therefore as hee speakes there of a double organ, the *heart* and the *mouth* ; so he speaketh also of a double eating, *Spiritually* and *Sacramentally*, and the meaning of the whole sentence is this, we receive with a faithfull heart spiritually, and with the mouth Sacramentally, the Body and Blood of the Mediator betwixt God and Man, the Man Christ Jesus.

Your second allegation is like Sir  
Philip

Rep. ad 1.

Rep. ad 2.



Philip Sidneys emblem which was the word *hope*, written in large golden characters, but *dash't through with a pen*. When Saint Austin uttered these words, *a man may be carried in another mans hands, but no man is carried in his own hands*: we finde not how it can be understood of David, but we finde how it may bee understood of Christ, for hee carried his Body in his owne hands, when he said, *This is my body*: hee gave you great hope that he was strong for your carnall presence, but when <sup>b</sup> afterwards resuming his former words, he thus glosseth upon them, when hee commented his Body and Blood hee tooke into his hands that which the faithfull know, and hee carried himselfe after a sort when he said, *This is my Body*. He dasheth all your hope, for hee expoundeth quodammodo as Gratian teacheth you out of his 23. Ep. ad Bonifac. non rei veritate, sed significante mysterio, not in the truth of the thing, but in a signifying mystery, de 3. consuet. dist. 2.

\* S. Aug.  
Ser. 33. de  
verb. Dom.  
Panem quē  
Dominus ge-  
stavit in ma-  
nibus.

It was not  
then his ve-  
ry body, but  
the Sacra-  
ment there-  
of which he  
carried in  
his hands.

b Conuo. 2.  
in Psal. 33.  
Acceptit in  
manu suas  
quod norunt  
fideles, & ip-  
se se porta-  
bat quodam-  
modo, cum  
diceret hoc  
est corpus  
meum.

Rep. ad 3.

Your third allegation hurteth us not at all, for wee acknowledge both an Altar and an Host in the Fathers sense

to wit, mysticall or representative, in memory of that one most proper Host and sacrifice offered once for all upon the Crosse for the crossing of the hand writing against us, though we cannot allow of your Masse, Altar and Host, wherein Christ existing on earth, and covered with the formes of Bread and Wine, is said in his very substance by you, not Saint *Austin* to be offered up to God his Father.

Your fourth allegation out of the 59. tract upon *Iohn*, is like *Dido* her sword, wherewith shee ran her selfe through,

*Rep. ad 4.*

*En. 4.*

*Non hos quesitum munus in usus*

For if the other Apostles who brought Faith and Repentance with them, received bread, the Lord, but *Judas* who brought neither, received *panem Domini* onely, not *panem Dominum*, not bread which was the Lord, two things here-upon necessarily ensue. First, that none can receive Christ the Lord, or *panem Dominum* without faith. Secondly, that bread is not turned into Christs body, for then *Judas* could not receive *panem Domini*, but hee must needs have received *panem Dominum*.  
Your

Rep. ad 5i

a Sacramē-  
tum corporis  
& sanguinis  
sui ipso non  
excluso com-  
muniter om-  
nibus dedit.  
Rep. ad 6.

Your fifth allegation out of the 161.  
Epist. of Saint *Austin* is already an-  
swered, that Saint *Austin* called the  
wine which *Judas* received, *Christs*  
*blood* and the price of our redemption;  
because it was the Sacrament thereof,  
so he expounderh himselfe in the words  
following, <sup>a</sup> *Hee gave the Sacrament*  
*of his Body and Blood in common to all*  
*his Disciples, not excluding Judas.*

Your sixth and last allegation is like a  
piece of coyne, full weight, but of  
counterfeit mettall: the Sermon ad  
*Neophytos* is not Saint *Austins* as your  
Parisians note, neither are there in it  
any such words as you quote.

By this time you perceive that your  
few allegations out of Saint *Austin* are  
partly forged, partly forced, and yet  
come not home to your carnall presence  
by Transubstantiation, whereas on the  
contrarie, the testimonies we produce  
out of Saint *Austine* are very many,  
and those most undoubted, free, cleare,  
and pregnant, for the doctrine of our  
Church concerning the body of *Christ*  
given taken and eaten in the Supper on-  
ly after an heavenly and spirituall man-  
ner, by faith, I reduce them all to six  
heads.

b Artic. of  
Religion. 28.

<sup>b</sup> Church concerning the body of *Christ*  
given taken and eaten in the Supper on-  
ly after an heavenly and spirituall man-  
ner, by faith, I reduce them all to six  
heads.

1. The

1. The conveniencie betweene the Sacraments of the Old and New Testament.
2. The difference betweene the signe and the thing signified.
3. The figurative sense of Christs words.
4. The true Communicants at Christs Table.
5. The necessary dependance of accidents on their subjects.
6. The limitation of Christs humane bodie to one place at once.

Touching the first.

If the Fathers under the Law, and wee under the Gospell in the Sacrament, receive the same thing in truth, and substance; it followeth that we receive not Christs flesh with the mouth after a carnall manner, but onely by faith after a spirituall: for before Christs Incarnation, the Fathers could no other-  
F wise

(viz.) The conveniencie betweene the Sacraments of the Old and New Testament.



*S. Austin clearly against  
wise receive it.*

But the Fathers under the Law in their Sacraments, and wee under the Gospell in ours receive the *same thing in truth and substance*, as Saint <sup>a</sup> Austin teacheth, *they did eat the same spirituall meate. What is the same?* the selfe same with us. And in his 26<sup>b</sup> Treatise upon the 6. of Saint Iohn, *Manna signified this bread, their Sacraments and ours were divers in the signes; but equall in the thing signified: heare the Apostle, I would not (saith he) have you ignorant how that all our Fathers were under the cloud, and all passed through the Sea, and did all eat the same spirituall meate; Marke the same* Spirituall meate. For they ate not the same corporall meate, they ate Manna we ate another thing; but they ate the same spirituall meate.

*a De utilitate penit.  
Eundem cibum spirituale  
lem manducauerunt,  
quid est eundem nisi  
quod eum  
quem etiam  
nos.*

*b In signis diversa  
sunt sed in  
re que signi  
ficatur paria  
sunt: audi  
apostolum,  
omnes eandem escam  
spiritualem  
manducauerunt, spiri  
talem uero  
eandem, nam  
corporalem  
alteram.*

meate which we eate, and they all dranke the same spirituall drinke, they e dranke one thing, and wee another, according to outward appearance or in visible forme, which yet signified the selfe same thing in spirituall vertue. How did they drinke the same spirituall drinke? He telleth, they dranke of the spirituall Rocke which followed them, which Rocke was Christ.

*c Aliud illi, aliud nos, sed specie visibili, quod tamen hoc idem significat virtute spiritali.*

Ergo according to Saint Austin wee eate not Christs flesh in the Sacrament with the mouth, after a carnall manner, but onely by faith after a spirituall.

Touching the second.

No signe, Sacrament, figure, or memoriall of Christs body and blood is his very body and blood: for *signum & signatum*, the signe,

*(viz.) The difference betweene the signe and the thing signified.*

S. Austin *clearly against*

and the thing signified, the type and the truth are relatively opposed; and therefore no more can the one be the other, then the Father be the Sonne, or the Master the Servant, or the Prince the Subject, or the Husband the Wife; in so much that Saint <sup>a</sup> Chrysostome concludeth, that Melchizedeck could not be a Type of Christ, if all things incident to the truth, that is, Christ himselfe, were found in him. And Saint <sup>b</sup> Austin apparantly distinguisheth betweene Sacramentum and rem Sacramenti, and affirmeth that every signe signifieth something els then it selfe. And that it is a miserable <sup>c</sup> servitude of the soule to take the signes for the things themselves. For the signes of truths are one thing in themselves, and signifie another. They are visible

d Seale

<sup>a</sup> Chrys.  
Homil. gen.  
ἀνὴρ ὁ δὲ γὰρ  
αὐτὸν σὺν τῷ πρὸς  
ἡμᾶς  
παύλα ἵκεν  
ἐν τῇ ἀληθείᾳ

<sup>b</sup> Austin  
de consecrat.  
dist. 2. cap.  
Hoc est.

<sup>c</sup> De doct.  
Chris. l. 3. c. 3.  
Miserabilis  
anima ser-  
vitus est sig-  
na pro rebus  
accipere  
<sup>c</sup> Con. Max-  
imin. l. 2. c. 22  
Sacramenta  
quoniam sig-  
na sunt re-  
rum aliud  
existant,  
aliud signifi-  
cant.

## Transubstantiation.

ICI

*d* Seales but things invisi-  
ble are honoured in them.

But that which we take  
at the Lords Table is a  
*e* *Mystery*, a *f* *Sacra-*  
*ment*, a *g* *Signe*, a *h* *Fi-*  
*gure*, a *i* *Memoriall* of  
*Christs Body and Blood.*

*Ergo* that which wee  
receive in the Lords Sup-  
per, is not the very Body  
and Blood of Christ after  
your sense.

*d* August.  
de Catechu.  
rudibus. Sig-  
nacula visi-  
bilia sed res  
invisibiles in  
ijs honoran-  
tur.

*e* Aug in  
Psal 98.  
Sacramen-  
tum aliquod  
vobis commē-  
davi spiritu-  
aliter insel-  
lectum vi-  
viscatis  
vos.

*f* De trin l. 3.

*c* 4 Posuit

*amen*, significando predicare Dominum Jesum Christum aliter per lin-  
guam suam aliter per Epistolam, aliter per Sacramentum corporis, &  
sanguinis eius.

*g* Contra Adimantum. c. 12. Non dubitavit dicere Hoc est corpus meum  
vid. in fr. cum daret signum corporis sui.

*h* Aug in Psal. 3. Eum (Iudam) adhibuit ad convivium in quo cor-  
poris & sanguinis sui figuram Discipulis commendavit & tradidit.

*i* Contra Faust. l. 10. c. 21. Caro Domini promissa fuit nobis in veteri  
Testamento in similitudine viliimarum, in cruce ipsa fuit exhibita, in  
Sacramento autem celebratur per memoriam.

## Touching the third.

If the words which our  
Saviour spake concerning  
the eating of his flesh, and  
drinking his blood, recor-  
ded by the foure Evange-  
lists, and Saint Paul, are  
to be taken Sacramentally,

(viz.) The  
figurative  
sense of  
Christs word.



*Spiritually and Figuratively*, and not in the proper sense which the letter carrieth, nothing can be from them concluded for the eating the very flesh of Christ with the mouth, for so to eat the flesh of Christ, is to eat it corporally, not Sacramentally, carnally, not spiritually; properly, not figuratively: whereas to believe in Christ's Incarnation, to bee partaker of the benefits of his Passion, to abide in him, and to be preserved in body and soule to eternall life (which are the interpretations Saint *Austin* giveth) is not to eat Christ's flesh properly, but onely in an allegoricall sense.

But the words which our Saviour spake concerning the *eating of his flesh* in the judgement of Saint *Austin*, are to bee taken *Sacramentally, Spiritually*, and

and *figuratively*. For the words which our Saviour spake of this argument, are either the words of the institution related by the three Evangelists, and Saint *Paul*; or they are set downe by Saint *John*, Chap. 6. The former Saint *Austin* affirmeth to be construed *figuratively*, *spiritually* and *Sacramentally*, in his booke against *Adimantum* c. 12. and in his Commentary upon the 98. Psalme, and in his 23. Epist. to *Boniface*, and in his 33. Sermon upon the words of our Lord: the latter he expoundeth in like sort *figuratively*, in his 3. book *de doct. Christi*, c. 16. in his 2. Sermon of the words of the Apostle, and in his 33. Sermon *de verbis Dom.* And in his 25. and 26. Tractats upon Saint *John*. All these passages are wel knowne to the Learned, and although

## S. Austin clearly against

you cast a mist before some of them, yet it will easily bee dispelled, and the beames of truth in this holy Fathers Writings discover themselves so clearly, that they will dazle all your eyes. What words can be more conspicuous then those of this<sup>a</sup> Father. *I could interpret that precept of not eating blood figuratively, understanding by blood that which it figureth, for our Lord doubted not to say, This is my Body, when hee gave the signe of his body.* Here the antecedents *possem dicere hoc praeceptum in figurâ positum esse*, and the words *non dubitavit*, clearly demonstrate Saint Austins meaning to bee: that though it might seeme harsh to call the bread which is a signe of Christs body, his body, as the blood of a beast slaine the soule, yet by a figure *Christ made*

a Austin  
cent. Adima  
c. 12. Domi-  
nus non du-  
bitavit dice-  
re, Hoc est  
corpus meum  
cum daret  
signum cor-  
poris sui.

I might say  
the precept  
is figurative  
He made no  
scruple to  
say, This is  
my body,  
when hee  
gave the  
signe there-  
of.

made no scruple so to  
rearme it. Doubtlesse  
the blood of any beast  
slaine is neither properly  
the soule of that beast, nor  
a signe of a soule present  
in it: no more by Saint  
Austins comparing (these  
Texts together) is bread  
Christs body, nor a signe  
of his body present in it,  
but onely a Sacrament and  
memorall thereof. The  
next passage is as <sup>b</sup> cleare.  
You are not to eate that bo-  
dy which you see, nor to  
drinke that blood which  
they will shed who crucifie  
me, I have commended un-  
to you a certaine Sacra-  
ment (or mystery) which  
being spiritually understood  
will quicken you. And  
although it ought to be ce-  
lebrated visibly, yet it ought  
to be understood invisibly.  
Put the parts of the sen-  
tence together, and the  
meaning of the whole

F 5

will

<sup>b</sup> In Psal.  
28. Spiritu-  
liter intelli-  
gite quod  
locutus sum:  
non hoc cor-  
pus quod  
videtur man-  
ducaturi  
estis, & bi-  
bituri illum  
sanguinem  
quem fusi sunt  
qui me  
crucifixerunt.  
Sacramentum  
aliquod: ob  
commendat  
spiritualiter  
intellectum  
vivificationis  
vris.



## S. Austin clearly against

will be evidently this, that which you are to eate, and drinke, is not my very body which you now see, and the Jewes shall pierce, and crucifie but a visible Sacrament thereof. Which yet received with faith in my bloody death, through the power of the Spirit shall quicken you. If there could be any obscurity in this passage it is cleared in the next. When Easter is neare (saith he) we say to morrow or the day following Christ suffered, whereas hee suffered but once, and that many yeares agoe: so wee say on the Lords day, this day the Lord rose, whereas many yeares are past since hee rose, why is no man so foolish as to charge us with a lie in so speaking, but because wee call these daies according to the similitude of those daies in which these things were done,

e Epist. 23.  
ad Bonif.  
Sicut ergo  
secundum  
quendam  
modum Sa-  
cramentum  
corporis Chri-  
sti, corpus  
Christi est,  
Sacramentum  
sanguinis  
Christi, san-  
guis Chri-  
sti est, ita  
Sacramen-  
tum fidei  
fides est, &  
omnium Sacra-  
menta quan-  
dam simili-  
tudinem ea-  
rum rerum  
quarum Sa-  
cramenta  
sunt non ha-  
berent, omni-  
um Sacra-  
menta non  
essent.

done, and say this is such a day, which is not that day, but in the revolution of time is like unto it, and that is said to be done that day, by reason of the celebration or mystrie of the Sacrament, which was not done that day, but long before. Was not Christ once offered in himself? and yet in the Sacrament he is not onely offered at Easter, but every day, neither doth he lie who being asked shall answer that he is offered. For if Sacraments had not a resemblance of those things whereof they are Sacraments, they should not bee Sacraments at all. Now in regard of this resemblance, for the most part they take the name of the things themselves. As therefore the Sacrament of Christs body after a sort is Christs body, the Sacrament of his blood is his blood: so the Sacrament of faith  
(he

*S. Austin clearely against*

(hee meanes there Baptisme) *is faith*. But I as-  
 sume Good-Friday last  
 past was not the very day  
 of Christs Passion, nor  
 the last Lords day, the day  
 of his Resurrection, nor  
 the celebration of the Sa-  
 crament the very offering  
 of Christ on the Crosse,  
 nor Baptisme the very ha-  
 bit or doctrine of faith,  
 but so tearmed onely by a  
 figure, to wit, a Metony-  
 mie, therefore neither is  
 that of which Christ said,  
*This is my Body*, his body  
 in propriety of speech; but  
 onely so tearmed by a fi-  
 gure, because it is the Sa-  
 crament, and resemblance  
 of his body. For all these  
 speeches Saint *Austin* in  
 this Epistle makes to bee  
 like. I know not what can  
 be more plaine, except the  
 words of the same a Fa-  
 ther, *Christ gave the Sup-  
 per, consecrated with his own  
 hands*

*a Serm. 33.  
 de verbis  
 Dom. cenam  
 manibus suis  
 consecratam  
 Discipulis  
 dedit, sed nos  
 de illo con-  
 vivio non  
 discubamus,  
 sed tamen ip-  
 sam cenam  
 fide quotidie  
 manducamus*

hands to his Disciples, wee  
 sate not together with him  
 in that banquet, and yet we  
 eate daily the selfe same  
 Supper by faith. Eating by  
 faith is not eating by the  
 mouth, for faith is of things  
 not seene, what wee eate  
 with the mouth, is seene.  
 You have heard what Saint  
 Austin conceived of the  
 words of the institution,  
 and that his judgement  
 was the same of the words  
 of Christ, *Iohn* the 6. It  
 appeares by these passages  
 b ensuing. Why dost thou  
 prepare thy teeth and thy  
 bellie, beleeve and thou hast  
 eaten. To eate the flesh  
 of Christ and drinke his  
 blood, is to abide in Christ,  
 and to have Christ abiding  
 in himselfe; and againe,  
 Christ speaketh of him who  
 eates inwardly, not outward-  
 ly, he that feeds on him in  
 the heart, not hee which  
 preisseth him with his teeth.

Prepare

Heb. xi. i.

b Tract. 35.  
 in Chap. 6.

Iohn. V.  
 quid paras  
 dentem &  
 ventrem?  
 crede &  
 manducasti.

c Tract. 36.  
 in Iohn.

Qui mandu-  
 cat carnem  
 meam, & bi-  
 bit meum  
 sanguinem  
 in me ma-  
 net: hoc  
 est ergo  
 manducare  
 illam escam,  
 & illum bi-  
 bere potum,  
 in Christo  
 manere, &  
 illum man-  
 tem in se ha-  
 bere. ibid.

Qui mandu-  
 cat intus non  
 foris, qui mā-  
 ducat in cor-  
 de, non qui  
 premit den-  
 tibus.



d Serw. 33.  
de ver. Dom.  
Noli parare  
fauces sed  
cor, inde cō-  
mendata est  
istā cana,  
ecce credi-  
mus in Chri-  
stum quoniam  
sic accipi-  
mus.

Prepare not therefore (saith  
hec) thy <sup>a</sup> chops but thy  
heart. I omit the testimo-  
nie out of the third booke  
de doct. Christ. c. 16. figura  
est ergo, &c. because it  
hath beene before fully  
discussed and I conclude  
out of all these joynt alle-  
gations, like many starres in  
the same constellation.

Ergo the words which  
our Saviour spake concer-  
ning the eating of his flesh  
in the words of the institu-  
tion, and in the 6. of Ioh  
conclude nothing for the  
eating the very flesh of  
Christ corporally with the  
mouth.

### Touching the fourth.

(viz) The  
true Com-  
municants  
at Christs  
Table.

If none are true Com-  
municants at the Lords  
Table but true beleevers  
certainely the Bread and  
Wine are not turned into  
the very body and blood  
of Christ. Were they so  
wicked

wicked men, hypocrites, and reprobates, who are sometimes present at the Lords Table, and receive the sacred Symboles with their mouth, must needs also eate Christs very body; unlesse our Adversaries will feigne a second Transubstantiation of Christs body backe againe into bread, as soone as ever a wicked hand, lip, or tooth toucheth it: which as yet no Papist hath beene so hardie as once to opine. For then they know wee will come upon them with a new demand, by what operative words of Christ is this second Transubstantiation wrought?

But none are true Communicants at the Lords Table, or eate his very body but beleevers, who are also members of his body, in Saint *Augustins* judgement

*a Aug. de Civit. Dei. l. 21. c. 25. Non dicendum est enim manducare corpus Christi qui non est in corpore Christi, & soli Catholici qui non solum Sacramento sed se ipsam manducaverunt corpus Christi, in ipso scilicet eius corpore communicant.*

b *Ostendit  
quid sit non  
Sacramento  
tenus sed re  
verā corpus  
Christi man-  
ducare.*

c *In Sent.  
139. Qui  
discordat a  
Christo nec  
carnem ejus  
manducat  
nec sangui-  
nem bibit,  
etiamsi tante  
rei Sacramē-  
tum ad iudi-  
cium sue  
presumptio-  
nis quotidie  
indifferenter  
accipiat.*

ment, They are onely Ca-  
tholickes and such who are  
set, or incorporated into  
Christ's body: who eate his  
body, not Sacramentally on-  
ly, but in truth. For wee  
must not say that hee eates  
Christ's body who is not in  
his body. The wicked are  
in no sort to be said to eate  
Christ's body, because they  
are not members of his bo-  
dy, Christ himselfe when he  
saith, he that eateth my flesh  
and drinketh my blood, abi-  
deth in me and I in him,  
thereby sheweth, what is  
truly and not b Sacramen-  
tally onely to eate Christ's  
body and drinke his blood,  
and that no man eateth his  
body or drinketh his blood  
that abideth not in Christ,  
and Christ in him. And a-  
gaine he saith, he that c dis-  
agreeth from Christ, nei-  
ther eateth his flesh nor drin-  
keth his blood, though to his  
owne condemnation, for his

pre-

mitu  
Sacr  
cun  
Chri  
spiri  
luer

presumption he daily receive  
indifferently the Sacrament  
of so great a thing. Hee  
beates againe upon the  
d same point, To eate  
Christs body is to bee re-  
freshed, and so to bee refre-  
shed, that it never faileth  
whence thou art refreshed, to  
drinke that (Christs blood)  
what is it but to live? eate  
life, drinke life, and thou  
shalt have life: but then,  
or upon this condition the  
Body and Blood of Christ  
shall bee life to every one,  
if that which is eaten visibly  
in the Sacrament, be spiri-  
tually eaten and drunke in  
the truth it selfe. And the  
c Sacrament hereof that is  
of the unity of Christs Body  
and Blood is taken at the  
Lords Table, by some to life,

d De verb.  
Apost. Ser. 2.  
Illud bibere  
quid est nisi  
vivere: man-  
duca vitam,  
bibe vitam,  
habebis vi-  
tam: tunc au-  
tem hoc tris  
id est vita  
unicuique erit  
corpus &  
sanguis Chri-  
sti, si quod in  
Sacramento  
visibiliter  
sumitur, in  
ipsa veritate  
spiritualiter  
manducetur  
spiritualiter  
bibatur.  
e Tract. 26.  
in Ioh. Huius  
rei Sacra-  
mentum id  
est unitatis  
corporis &  
sanguinis  
Christi de  
mensa do-  
minica su-

mitur quibusdam ad vitam quibusdam ad exitium, res verò ipsa cujus  
Sacramentum est omni homini ad vitam, nulli ad exitium qui-  
cunque erit ejus particeps fuerit. ibid. Per hoc qui non manet in  
Christo, & in quo non manet Christus procul dubio non manducat  
spiritualiter carnem eius, nec bibit eius sanguinem, licet carnaliter, & visibi-  
liter premat dentibus Sacramentum corporis & sanguinis Christi.

by



## S. Austin clearely against

by others to destruction, but  
 the thing it selfe whereof  
 it is a Sacrament, (that is  
 Christs body) is received  
 by every one to life, and by  
 none to destruction, who-  
 soever is partaker thereof.  
 For after Christ had said, he  
 that eateth my flesh and drin-  
 keth my blood hath eternal  
 life, hee presently addeth,  
 and I will raise him up at  
 the last day. And a little  
 after hee expoundeth what  
 it is to eate his body and  
 drinke his blood, Saying,  
 he that eates my flesh and  
 drinkes my blood, abides in  
 me and I in him; this is  
 therefore to eate that flesh  
 and drinke that drinke for a  
 man to abide in Christ, and  
 to have Christ abiding in  
 him: and consequently, he  
 that abideth not in Christ  
 nor Christ in him, without  
 doubt doth not eate his flesh  
 nor drinke his blood spiritu-  
 ally, though carnally and  
 visibly

visibly with his teeth he crusheth the Sacrament of Christs body. I forbear to presse here our allegation out of the 59. Tract upon *John*, concerning *Judas* eating *panem Domini*, and not *panem Domini*, (the bread of the Lord, not bread the Lord) because I have retorted it before upon *S. E.* and out of all these places I conclude.

*Ergo* the Bread and Wine according to Saint *Austin*, after consecration are not the very body and blood of Christ. The Syllogisme which hath beene proposed at large, with frequent testimonies out of Saint *Austin* to confirme the Assumption, may bee thus contracted.

“No wicked men, or reprobates eat Christs body.

“Some wicked men and  
“re-

S. Austin *clearly against*

"reprobates eate the bread

"after the consecration,

"*Ergo* the bread after

"the consecration is not

"Christs body.

(viz.) *The  
necessary de-  
pendence of  
accidents on  
their subjects*

Touching the first.

Whosoever holdeth the doctrine of Transubstantiation beleeveeth that accidents may subsist without their subjects. For Transubstantiation as your Church defineth, is a *mutation or turning of the whole substance of bread into the whole substance of Christs body, and the whole substance of the wine into the substance of Christs blood, the accidents of bread and wine still remaining (viz.)* The whitenesse, thicknesse, roundnesse, and taste of the bread, the thinnesse, moysture, colour, and relish of the wine with the quantity of both. Their owne subject being gone, where

where sticke or inhere  
these accidents? in the  
ayre? or Christs bodie?  
you cannot say either. For  
every accidentall forme  
denominateth the subject  
in which it is inherent, ac-  
cording to that axiome of  
Logick, *quicquid in est in  
dicitur de*. But neither  
Christ his body, nor the  
ayre is denominated by  
these accidents; neither  
the ayre nor Christs body  
hath the colour, quantity,  
figure, or tast of bread or  
wine. Neither the ayre,  
nor Christs body is white  
or round like a wafer,  
&c. It remaineth there-  
fore that according to your  
tenet that these accidents  
remaine in no subject.

But Saint *Augustin* be-  
leeved not that accidents  
can subsist without their  
subjects. For hee defineth  
an accident to be that which  
is in a subject, not as a part  
thereof

*a Aug. de  
decem catig.  
Id est in sub-  
iecto quod in  
altero est, non  
ut pars qua-  
dam, neque  
sine eo in  
quo inest  
potest un-  
quam esse  
& post, Id est  
in subiecto  
quod sine  
subiecto esse  
non potest.*



b Epist. 57.  
*Si moles ipsa  
 corporis qua-  
 sacunq; vel  
 quantula-  
 cunq; sit pe-  
 nitus aufera-  
 tur, qualita-  
 tes eius non  
 erit, ubi sint.*  
 c l. 2. c. 13,  
 13. *Quod  
 in subiecto  
 est si sub-  
 iectum ip-  
 sum non ma-  
 net, manere  
 non potest,  
 & cui posse  
 fieri videat-  
 ur, ut id  
 quod in sub-  
 iecto est  
 maneat ipso  
 intereunte  
 subiecto  
 monstruosum  
 enim & a  
 veritate alie-  
 nissimum est  
 ut id quod  
 non esset nisi  
 in ipso esset,  
 etiam cum  
 ipsum non  
 fuerit possit  
 esse.*

thereof neither can it ever  
 bee without the subject: he  
 expressly affirmeth, if the  
 quantity or bulke of a body,  
 be it bigger or lesser, be taken  
 away, the qualities cannot  
 have any subsistence. And  
 in his c Soliloquies hee  
 hooteth at the contrary  
 assertion as most absurd  
 and monstrous. Who would  
 deeme it possible (saith hee)  
 that that which is in a sub-  
 ject should remaine when the  
 subject is taken away? it is  
 a monstrous thing, and most  
 repugnant to reason, that  
 that which hath no being  
 but in a subject, should yet  
 be when the subject is not.  
 That which you adore as a  
 miracle, Saint Austin bles-  
 seth himselfe from as from  
 a monster, and indeed it is a  
 monstrous thing, and pro-  
 digious to heare of quanti-  
 ty and nothing big, or litle:  
 of whiteneffe in the Sacra-  
 ment, and nothing white,  
 thicknesse,

thicknesse, and nothing  
thicke; rednesse and no-  
thing red; moisture, and  
nothing moist: it goeth  
beyond all the fictions in  
*Ovid his Metamorphosis*, to  
turne accidents into sub-  
stance, and substance into  
accidents: to talke of  
meere accidents *broken, ea-*  
*ten, digested and voided*: to  
tell us of *accidents putri-*  
*fied*, and growing *finwood*,  
and *mouldie* and *breeding*  
*vermine*: of *accidents fro-*  
*zen and congealed*: nay of  
accidents not onely substi-  
sting by themselves, but al-  
so supporting substance, as  
when dirt stickes to the Sa-  
crament through negli-  
gence, it having fallen to  
the ground; or when poy-  
son hath beene put into it,  
wherewith *d Victor* the  
third, and *Henry* the fourth  
of *Luxenburg* tooke their  
baine. It will not serve  
your turne here to flie to

d Plut. in  
via Victor.  
Baptista Ig-  
nascius in  
compend.  
hist.

¶ Eras adag:  
Homer. nube.  
¶ De Trinit.  
l. 3. c. 10. Ho-  
norem tan-  
quam religio-  
sa possum  
habere, stupo-  
rem tanquam  
mira non  
possum.  
As holy  
things the  
Sacraments  
are to be re-  
verenced,  
not to bee  
wondered at  
as things mi-  
raculous.

(viz.) The  
limitation of  
Christs hu-  
mane body  
to one place  
at once.

## S. Austin clearely against

a miracle as *Homer* when  
he is at a stand doth to a  
cloud. For S.<sup>r</sup> *Austin* ex pro-  
fesso denies the Sacraments  
to be miraculous. The Sa-  
craments which are knowne  
of men, and administred by  
men, may have reverence  
as holy things, not admirati-  
on: we cannot bee astonished  
at them, as at miracles. But  
your doctrine of Transub-  
stantiation cannot be main-  
tained without more mira-  
cles, then there are letters  
in the words of consecrati-  
on, from whence I con-  
clude,

*Ergo* Saint *Austin* be-  
lieved not the doctrine of  
Transubstantiation.

## Touching the sixt.

Whosoever teacheth  
that Christs body is con-  
fined to a certaine place,  
and there is after the man-  
ner of other bodies with  
distinction of parts, over-  
throweth

throweth the doctrine of Transubstantiation. For your doctrine of Transubstantiation putteth Christs body upon a Million of Altars at once, and teacheth that it is whole in the whole, and whole in every part of the host being there as invisible, so also indivisible.

But Saint *Austin* teacheth that Christs body is confined to one place at once; and is there after the manner of other bodies, with *distinction of parts*, or as the Logicians speake, *parte extra partem*. First in generall hee layes downe this <sup>a</sup> rule; *place compasseth every body*, and <sup>b</sup> *how great or small soever a body be, it takes up some space of place: and so fills that place that it is whole in no one part of it.* And take away saith hee the spaces of places from  
G bodies,

*a l. de predic. quant. locus circumdat quodcunq; corpus.*  
*b Epist. ad Volusia.*  
*Quantumcunq; sit corpus sive quantumcunq; corpusculum loci occupat spatium eundemq; locum sic implet ut nulla ejus parte sit totum.*



c Ibid. loca  
sua molibus  
tenent ut  
distantibus  
spatijs simul  
esse non  
possunt.  
d Nam ita  
distantibus  
partibus, quæ  
simul esse  
non possunt  
quoniam sua  
quæq; spatia  
locorum te-  
nent mine-  
res minora,  
& maiora  
maiores, non  
potest esse  
in singulis  
quibusq;  
partibus  
tota vel tan-  
ta: sed am-  
plior est quæ-  
ritas in am-  
plioribus par-  
tibus, brevi-  
or in brevi-  
oribus, & in  
nulla parte  
tanta quan-  
ta per totum  
e Ibid. Vbiq;  
etiam presen-  
tem esse non  
dubites tan-  
quam De-  
um, & in lo-  
co aliquo  
cæli propter  
veri corpo-  
ris modum.

## S. Austin clearly against

bodies, and they will bee  
where, and because they  
will bee no where, they  
will not bee at all: and in  
the same c Epistle, bodies  
so possesse places with their  
bulke, that they cannot bee  
together in distant spaces.  
And d because the severall  
parts of them hold severall  
spaces of places, the lesse  
parts lesse, and the greater  
greater, it cannot be whole  
in each part: but there is  
larger quantity in larger  
parts, and a shorter in the  
shorter, and in no part is the  
quantity so great as is  
through the whole. And  
in particular concerning  
Christs body he affirmeth  
that the condition of a true  
body requireth, that since  
his Ascension it be placed in  
some c certaine place of the  
heaven, and that one onely  
at once. Till the end of the  
world, the Lord is above  
and yet his truth is here with

us, for our Lords body in which hee rose from the dead must be in one & place, his truth is every where. The 8 pphre you have alwaies with you, but we you shall not have alwaies: Let good men receive this saying without feare. For he spake this of the presence of his body. For according to his providence, according to his unspeakeable and visible grace, that is fulfilled which was spoken by him, Behold I am with you to the end of the world. Christ being absent yet is present, he is gone, and yet hee is here, he is returned, and yet hath not forsaken us, for his body hee hath brought into heaven, his Majesty he hath not taken from the world.

f Aug. citat.  
a Grat. de cō-  
secrat. dist. 2.  
c. 1. quidem  
Corpus enim  
Domini in  
quo resur-  
rexist in uno  
loco esse  
oportet, ve-  
ritas autem  
eius ubiq; dif-  
fusa est.  
g Aug. in  
Evangel.  
Iohn. Tract.  
30. Pan-  
peres semper  
habebitis vo-  
biscum, me  
autem non  
semper ha-  
bebitis, ac-  
cipiant &  
hoc boni,  
sed non sint  
soliciti, lo-  
quebatur  
enim de  
presentia  
corporis  
sui. Nam  
secundum  
maiestatem,  
suam, secun-

dum providentiam, secundam ineffabilem & invisibilem gratiam impletur quod ab eo dictum est, ecce ego vobiscum sum usq; in consummationem seculi. Christus etiam absens presens est: absens & hic est: & redijt & nos non deseruit, corpus enim suum intulit caelo, maiestatem non abtulit mundo.

*Excep. I.*

Neither will your common answer hold water, that Christs bodie naturally is but in one place, yet by miracle it may be, and is in so many thousand places at once, as the Sacrament is celebrated : for 1. Wee ought not to argue from the power of God to his will, but on the contrarie, from his will to his power, whatsoever hee will doe he can doe : but hee can doe many things which hee never will. Proove that hee will put his body in a 1000 places at once, and we will never contest with you about his power. 2. I before shewed you out of Saint *Austin*, that the *Sacraments* are to be revered as holy things, not to be admired as strange and marvellous : signes they are of grace, which are properly

perly called *mysteries*; not *signa potentia*, which are properly called *miracles*.

The effect indeed of this Sacrament in the soules of the faithfull, as also of the other is supernaturall: yet as the Water in Baptisme is not by miracle turned into Christs blood:

so neither is the bread in the Lords Supper by miracle turned into his body.

3. Saint *Austin* in this 50. Tract upon *Iohn*, useth an argument like to that of the Angell, *Mar. 18. 6.* He is not here for hee is risen, *Christ* according to his flesh is not now with us, because hee is ascended into heaven, which reason, if it hath any force at all, must imply and presuppose that Christs body at the same time could not bee in heaven, and upon earth.

4. This Father in his 20 booke against *Faustus*

G 3

the

3.

*h Idem secundum carnem quam verbum assumpsit, &c. non semper habebit vobiscum, quare, quia secundum corporis praesentiam quadraginta diebus conversatus est cum Discipulis suis & ipsi docuerunt eum ascendit in caelum & non est hic.*

*i L. 20. c. 12, secundum praesentiam corporalem simul & in sole & luna & cruce esse non possit.*



the Maniches, concludeth not onely that Christs body was not in more places at once, but that it could not bee. The Dilemma there he useth against them is this. When you Manichees beleewe that Christ was at once in the Sunne, the Moone and the Crosse, whether meane you according to his spirituell presence as God, or according to his corporall presence as man: if you speake of his spirituell presence, according to that hee could not suffer those things; if of his corporall presence, according to it he could not be at once in the Sunne, in the Moone and in the Crosse. Certainly if in Saine Austins judgement Christs Body could not be in three places at once, it can much lesse bee in three millions of places where Masses are said at the

the same houre, I conclude therefore this argument and this Chapter.

*Ergo* Saint *Austin* overthroweth your carnall presence of Christ in the Sacrament by Transubstantiation.

P A R. II.

*Twelve testimonies out of Origen against Transubstantiation vindicated, and all objections out of him answered.*

**T**He next ancient Doctor I claimed at the Conference for the doctrine of the reformed Churches, concerning the Sacrament of the Lords Supper, was \* *Origen*, who in his seventh Homilie upon *Leuiticus*, repeating those words of our Saviour, *unlesse ye eate the flesh of the Sonne of man and drinke his blood, ye have no life in yon, saith of them, if ye follow the letter, that letter killeth.* To this

a *Orig in*  
*Lev. Hom. 7.*  
*p. 141. Si*  
*secundum*  
*literam se-*  
*quaris hoc*  
*ipsum quod*  
*dictum est*  
*nisi mandu-*  
*caveritis*  
*carnem me-*  
*am & bibe-*  
*ritis sangui-*  
*nem meum*  
*occidit hæc*  
*litera.*

b 7<sup>n</sup> Psal. 4.  
 & 98. & c. 6.  
 Iohn.  
 c De cena  
 Dom.

allegation you answer; That Origen speaks according to the capernaiticall letter, that is, according to the literall sense wherein the Capernaits did understand those words, who as Saint b Austin and c Cyprian say, thought our Saviour would have cut off some pieces from his body and given them to eat, or that they were to eat it boyled or roasted.

Rep. I.

But I. You should have observed that Origen saith not, if you follow the conceits of the Capernaits, but if you follow the letter of Christ, that is the sense, which the letter of his words carrie. Now there is never a word, letter, or syllable in Christs speech, which signifieth, or importeth *boyling* or *roasting*, *cutting* or *mangling*. These are but accidents to the eating of flesh, flesh may bee eaten, and that in the most proper acception of the phrase, though it be neither boyled, or roasted, nor mangled. Whosoever takes flesh raw, or roasted, whole or cut, into his mouth, cheweth it with his teeth, and after conveigheth it into his stomacke: truly and properly eateth that flesh. Thus you doe in the Sacrament, if

Pope

Pope *Nicolas* prescribe not a wrong forme of recantation to *Berengarius*, yet extant in your Canon Law : I<sup>d</sup> *Berengarius* doe beleeeve the body of our Lord *Iesus Christ* to bee sensually or sensibly and in truth handled by the hands of the Priest, broken and chaup<sup>t</sup> or torne in peeces by the teeth of the faithfull.

2. You should have cast backe your eye to the precedent words of *Origen*, which make it evidently appeare, that he listened not to your *Jewes harpe*, nor tooke the tune from the *Capernaits straine* : but that his meaning was, that we ought to take the words of our Saviour in a spirituall and figurative sence, and not in the carnall and proper. For having related the words of those *Jewes* in *Saint Iohn*, how shall this man give us his flesh to eat? hee turneth to his Christian auditors, saying, But you if you are Children of the Church, if you are instructed in the mysteries of the Gospell, if the Word which was made flesh dwell among you, acknowledge these things to be true which we say, because they are the words of the Lord. Acknowledge that there are

d. Grat. de consecrat. dist. 2. Ego Berengarius credo corpus Domini sensualiter & in veritate manibus sacerdotis trahi, frangi & fidelium dentibus aueri.



e *Ib. agnosce, quia figurae sunt quae in divinis voluminibus scriptae sunt, & ideo tanquam spirituales & non tanquam carnales, examinate & intelligito quae dicuntur, si enim quasi carnales ista suscipitis ledant vos & non alunt, est enim & in Evangelio littera quae occidit.*

f *Hom. 9. in Lev. Non hareas in sanguine carnis, sed discipe potius sanguinem verbi, & audi ipsam tibi dicentem, hic sanguis meus est qui pro vobis effunditur in remissionem peccatorum.*

*e figures in the Scriptures, and examine and understand those things that are spoken as spirituall men not as carnall, for if you take these things as carnall, they will hurt you and not nourish you: for there is a letter that killeth in the Gospell as well as in the Law, there is a letter in the Gospell which killeth him that understandeth it not spiritually, and then follow the words above alleaged. For if thou follow the letter in these words, unlesse ye eat my flesh and drinke my blood, the letter killeth.*

Thus having freed this passage, I might proceed to the examination of your next Section, yet in *reprobat*, as before I have done in *Tertullian* and Saint *Austin*, so I will now cleare other places in this Fathers Workes, and proove him to be a thorough man for us every where. I will follow the order of his bookes in the edition at *Basil*, that you may speedily with a wet finger turne to every citation.

First, cast I pray you a looke to his ninth *f* Homilie; *Thou who art come to Christ the true Priest, who by his blood hath reconciled thee to his Father,*

ther, sticke not in the blood of the flesh, but learne rather the blood of the Word, and heare him saying to thee, *This is my blood which is shed for you for the remission of sinnes.* He who is instructed in the mystery of the Sacraments, knoweth both the flesh and blood of the Word of God. You who presse the letter and urge the carnall eating of the flesh of Christ with the mouth, sticke in the blood of the flesh, but we who feede on Christ by faith, receive the *blood of the Word*, and eate the flesh and blood of the Word of God in our heart according to *Origens* wholesome advise.

Secondly, in his 16 Homily upon 8 Numbers, there is a passage paralell to this, *Who can eate flesh and drinke blood?* he answereth, *the Christian people, the faithfull heare these words, and embrace them, unlesse ye eate my flesh and drinke my blood ye have no life in you, because my flesh is meate indeed, He that spake this was wounded for our sinnes, and we are said to drinke his blood, not onely in the rite of the Sacrament, (when we drinke of the consecrated cup) but also when we receive his sayings, in*  
*which*

g Bibere dicimur sanguinem Christi non solum Sacramentorum ritu, sed et cum sermones eius accipimus in quibus vita consistit.

*Ex. quis est  
iste populus  
qui in usu  
habet san-  
guinem bibe-  
re, populus fi-  
delis, popu-  
lus Christia-  
nus audit  
has, com-  
plectit eum  
qui dicit  
nisi mandu-  
caveritis  
carnem filij  
hominis.*

*h Hom. in  
Num. c. 28.  
Hom. 23.  
Iudei car-  
nali sensu  
comedunt  
carnis Agni,  
nos autem  
comedamus  
carnem ver-  
bi Dei, ipse  
enim dixit  
nisi come-  
deritis car-  
nes meas non  
habebitis vi-  
tam in vobis,  
hoc quod mo-  
do loquimur  
carnes sunt  
verbi Dei.*

*which life consisteth, as himselfe saith,  
the words which I have spoken unto  
you are spirit and life, and a little af-  
ter hee concludeth, thou therefore art  
the true people of Israel, which knowest  
how to eat the flesh and drinke the blood  
of the Word of God. In this passage,  
with one blow he cuts off both your  
carnall manducation, and your halfe  
communion, the people as you heare  
drinke of the blood of Christ both in  
the Sacrament and out of it, but how?  
with the mouth? nay but by faith,  
therefore he saith, not that all Christian  
people drinke it, but *populus fidelis*, the  
people that hath faith in his words, and  
by receiving his sayings drinke his  
blood, both at the communion and at  
other times in hearing and reading the  
Word.*

Thirdly, he is constant in this his fi-  
gurative and spirituall interpretation  
of the words of our Saviour in the 6.  
of *Iohn*, for in his 23 Homilie upon  
the booke of *h Numbers*, he harpeth  
upon the same string, *Christ our  
Passeeover is offered for us, let the Iewes in  
a carnall sense eat the flesh of a Lambe,  
but let us eat the flesh of the Word of  
God,*

God, for he saith unlesse ye eat my flesh ye have no life in you, this that I now speake is the flesh of the Word of God. If you can eat words with your mouth, and chew them with your teeth, you may in *Origens* judgement eat the flesh of Christ with your mouth: but if you cannot do that, then according to our English proverbiall speech, *eat your owne words*, and retract your grosse and carnall assertion.

Fourthly, I presse you with a most materiall and considerable passage in *Origen* concerning the matter of bread, which he calleth the *typicall and symbollicall body of Christ*, and saith, *it goeth into the bellie and is cast out in the draught*; but for Christ himselfe, and his flesh, he saith, *that it is the true meate, which whosoever eates shall live for ever, which no wicked man can eat*. I am sure wicked men can and doe eat of the bread after consecration: it is

i In Mat.  
c. 15. Ille  
cibus qui  
sanctifica-  
tur per ver-  
bum Dei  
perq; obsecra-  
tionem, iuxta  
id quod ha-  
bet materia-  
le in ventre  
abit, & in  
secessum  
eijcitur, ca-  
terum iuxta  
precationem  
que illi ac-  
cessit pro-  
portione

fidei fit utilis, efficiens ut perspicax fiat animus spectans ad id quod utile est: nec materia panis, sed super illum dictus sermo est qui prodest non indigne Domino comedenti illum. Et hac quidem de typico symbolicoq; corpore. Multa porro & de ipso verbo dici possent quod factum est caro verusq; cibus quem qui cum ederet omnino viveret in eternum quem nullus malus potest edere.

not



not then in *Origens* judgement Christs flesh. I pray also resolve me what is that *S. Origen* calls the *matter of bread* which he tearmes Christs *typicall and symbolicall body*, and saith it *goeth into the belly, &c.* you dare not say Christs body. For it is blasphemy in the highest degree, to say that his glorified body passeth through the guts and is cast out into the draught: Substance of bread you say there is none, and to call accidents a *body* and the *matter or materiall part of bread*, is as absurd in speech as it is in sense, that a man can *void tastes, and colours, and figures* without substance.

k In Mat.  
Tract. 35.  
Edite, hoc est  
corpus meum,  
panis iste  
quem Deus  
verbum cor-  
pus suum  
esse facitur,  
verbum est  
nutritivum  
animarum,  
& potus  
iste quem  
Deus verbum  
sanguinem  
suum facitur  
verbum est  
potus &  
inebrians  
verba biben-  
sum.

Fifthly, I alleadge against you in the same Commentarie upon Saint *Matthem*, his interpretation of the words of the *k* institution, which can no way stand with your doctrine of Transubstantiation, *Take eat* saith he, *This is my body, the bread which God the Word saith to be his body, is the Word which nourisheth the soule, the Word which proceeds from Gods mouth by which man liveth, bread, the heavenly bread which is set upon that Table, of which it is written, Thou hast prepared a table before*

before me. And the drinke which God the word calls his blood, is the word making glad the hearts of the drinkers. Marke I beseech you, hee saith that Christ calleth bread his body, which he could not but by a trope or figure, sith bread and his body are *substantie disparate*, substances of divers kinds, which cannot in truth and propriety of speech one be called the other. Secondly, hee saith that this bread is the foode of soules, and this drinke refresheth and maketh glad the hearts of them that drinke: it is the foode of soules, not bodies, and the drinke of the heart, not of the mouth, if wee beleewe this Father.

Sixtly, I retort your owne allegati-on against you, out of the fift Homily. The Lord (saith hee) even now comes under the rooffe of Believers two manner of waies: The one when thou entertainest into thy house the Governours or Pastours of the Church, for by them the Lord enters into thy house, and by them thou becommest his Host. The other manner is, when thou takest that holy and uncorrupted banquet, when thou dost enjoy the bread and cup of life, eatest and drinkest the body and blood of our Lord,

In divers.  
be. Evangel.  
Hom 5. In-  
trat & nunc  
Dominus sub  
iectum cre-  
dentium du-  
plici figura  
voluit,  
etc.

Lord, then our Lord doth enter under thy roofe, wherefore humbling thy felfe imitate the Centurion, and fay, Lord I am not worthy that thou come under my roofe. Obferve I pray you as before, that the faithfull enjoy the cup of life as well as the bread, whereof you utterly deprive them, and that by roofe hee meanes the heart which entertaines Chrift, not the mouth. That which S. E. addeth (fuppofe the foule bee wicked, this Author faith Chrift goeth In) he adds of his owne, Origen faith no fuch thing, that Chrift enters into the foule or heart of a wicked man, but all that he faith is this, *where hee enters in unworthily, he enters in to the condemnation of him that receives*, that is, where the party unworthily eates of that bread, and drinkes of that cup: for in that bread Chrift entereth in his typical and symbolicall body, as hee calls it before, not in his true and naturall, which hee proved unto us there, *no wicked man can eate*.

Seventhly, I conclude this Section with a testimony out of the laft booke of <sup>m</sup> Origen, *If as thefe men cavill or upbraid us Chrift was deftitute of flefh,*  
and

*m De Chrift.  
Hom dial. 3.  
Si ut oblo-  
quantur ifti  
carne defti-  
tutus erat &  
exanguis, cu-  
iusmodi car-  
nis, cuius  
corporis &  
qualis tan-  
dem sangui-  
nis figna &  
imagines  
panem &  
oculum mi-  
ftravit?  
uffiq; per  
illa Discipu-  
los memori-  
am fui re-  
novare.*

and without blood, of what flesh, of what body, and of what blood did he administer the bread and the cup as signes and images, commanding his Disciples by them to renew the memory of himselfe. Heare you how brieffe he speakes, how fully in the language of the reformed Churches, bread and the cup are not the very body and blood of Christ by Transubstantiation, but signes, images, and memorialls thereof by representation. And if now you are cast as your conscience will tell you, you are by severall verdicts of *Origen*, thanke your selfe who would needs referre the matter to him among others, and bee tried by the bench of antiquity, whereby you are clearely overthrowne as you will be in your owne Court by your owne feed judge *Gratian*, your great Canonist, of whom in the next Paragraph.

P A R.



## PAR. 12.

*Eighteene places out of Gratian (the Father of the Canonists) against Transubstantiation vindicated, and objections out of him answered.*

a Sicut ergo celestis panis qui Christi caro est, suo modo vocatur corpus Christi, cum revera sit Sacramentum corporis Christi, illius viz, quod visibile, quod palpabile, mortale in cruce positum est, vocaturq; ipsa immolatio carnis qua sacerdotis manibus fit,

**G**ratian de consecratione distinctione, 2. capite, hoc est quod dicimus, saith, as the <sup>a</sup> heavenly bread which is Christs flesh, is after a sort called the body of Christ, when as in truth it is the Sacrament of the body of Christ, I meane of that which being visible, palpable, mortal, was put upon the Crosse, and that immolation of the flesh which is done by the hands of the Priest, is called the Passion, death and crucifixion, not in the verity of the thing, but in a signifying mystery: so the Sacrament of faith (Baptisme) is faith. The <sup>b</sup> glosse ad-

Christi Passio, mors, crucifixio non rei veritate sed significante mysterio: sic Sacramentum fidei (quod Baptismus intelligitur) fides est.

<sup>b</sup> Celeste Sacramentum quod verè representat Christi carnem dicitur corpus Christi, sed improprie, unde dicitur suo modo sed non rei veritate, sed significante mysterio, ut su sensu vocatur Christi corpus, id est significatur.

deth

doeth the heavenly Sacrament which truly doth represent the flesh of Christ, is called the body of Christ but improperly; wherefore it is said in a sort but not in the truth of the thing, but in a signifying mystrie. This testimony of Gratian is like a great torch thoroughly lightened, which a strong blast of winde bloweth not out, but maketh it blaze the brighter. Three pusses you and your Chaplaine have at it. First, you say Gratian is no authenticall Author with you, much lesse the glosse. Secondly, you say his words are meant of the accidents which are a Sacrament onely of Christs body. Thirdly, your Chaplaine addeth, that the flesh of Christ on the Altar is a Sacrament of Christs visible and palpable body upon the Crosse, you say the lesse to the purpose by saying so much, and your answers interfere on the other. For if Gratian bee no authenticall Author with you, why doe you straine your wits to make his words reach home to the truth? why doe you contradict one the other to make Gratian agree to himselfe? the truth is, you have a Woulfe by the cares, you can neither safely hold him,  
nor

nor let him goe. For if you reject *Gratians* authoritie, all the Canonists like so many Hornets will bee about your eares : if you admit him, you loose your cause, for then you must confesse, that after consecration, that which remaineth on the Altar is not indeed *Christs body*, but a *Sacrament thereof*, which is no otherwise called *Christs body*, then your oblation in the Masse is called the crucifying of *Christ*, and that I am sure you will say and sweare too is not in the truth of the thing, but in a signifying mystery. To examine your answers severally.

First, you impeach *Gratians* credit, telling us, that with you he is no authenticall Author : What you mean by authenticall I know not, a classicall Author sure he is with you, who preferre him before *Dionisius*, *Exiguus*, *Isidorus*, *Cresconius*, *Burchardus*, *Ivo*, and all other compilers of antient decrees, and reade him publikely in your Schooles. What esteeme *Aristotle* is in with Philosophers, *Hypocrates* with Physitians, *Euclides* with Geometricians, *Iohannes de sacro Bosco* with Astronomers, *Ptolomey* with Cosmographers, *Peter Lombard*

e Bellar. de  
Scriptor. Ec-  
clesiast. ad  
annum 1140  
Ipse solus ob-  
tinuit ut  
publicè in  
Gymnasijs  
praelegeretur  
& mutorum  
doctissimorum  
virorum  
Commenta-  
rijs illustra-  
retur.

*Lumbard* with Schoole Divines, *Iustinian* with civill Lawyers, the same is *Gratian* with Canonists. And if before he were not an *authenticall* Author with you, yet since the yeare 1580. in which by the authority of *Gregory* the fourteenth, hee was revised and purged, he must needs bee *authenticall* with you. Howsoever it stands with *Gratian* (because it may be your Dioces of *Chalcedon* is not governed by the Canon Law) this testimony out of him is as a threefold cable, which though you and your Chaplaine tugg never so hard at, you will never bee able to breake, for *Gratian* quoteth this out of the Sentences of Saint *Austin*, gathered by his Schollar Saint *Prosper*. *Gratian* is but the relater and approver, S. *Prosper* or rather Saint *Austin* is the Author thereof, and is not Saint *Austin* with you an *authenticall* Author?

*Vid. titulum  
decren. Aug.  
in lib. Senect.  
Prosper.*

Secondly, upon better advise you admit of the authority of this testimony, and shape a kinde of answer unto it, that when *Gratian* out of Saint *Austin* denies the bread to be Christs body, he meaneth the accidents of bread, which



which are *Sacramentum tantum*, the Sacrament onely, and not in truth the body of Christ. This answer cannot stand: for the accidents of bread are not *panis*, much lesse *cœlestis panis*, heavenly bread, or *cœleste Sacramentum*, a heavenly Sacrament, and lest of all *Christi flesh*, therefore the former words cannot bee meant of the accidents, but of the consecrated host. What S. E. adds to piece out your answer, that the accidents may be so called in regard of their reference to our Saviours bodie which they cover; which reference is founded upon an heavenly action, to wit, consecration, is unworthy the refutation, for he begs that which hee ought to proove, that the accidents of bread cover our Saviours body: this wee denie, and I have disproved it in the former Section. Besides, he seemeth to be ignorant of your Church tenet, which is, that the words of consecration worke upon the substance of bread, and turne it into Christs body not upon the accidents.

Thirdly, the last answer which you or your Chaplaine give, is worst of all, (*viz.*) that the body of Christ on the

the Altar is a Sacrament of Christs visible and palpable body which hung on the Crosse. for this is not onely an absurd and senselesse, but also an hereticall and blasphemous solution. 'Tis absurd to make the same body *numero* to be a Sacrament of it selfe, tis all one as to say that the disease is the symptome of it selfe, or the Ivy bush is a signe of it selfe, or the face is the picture of it selfe, or the substance is the shadow of it selfe. A Sacrament as your Schooles out of Saint *Austin* define, is a *visible signe of an invisible grace*, how then I pray you can the flesh of Christ in the Sacrament (which you teach to bee covered under the forme of bread and so to bee invisible) bee a Sacrament of the visible flesh of Christ on the Crosse, visible things may bee signes and Sacraments of invisible, but it is a thing impossible, that an invisible thing should bee the Sacramentall signe of a visible. I would forgive your Chaplaine the absurdity and senselesse of his answer, if there were not implied heresie in it against the fundamentall Article of our Creed.

'Tis

'Tis flat heresie to affirme that Christ had more then one individuall humane bodie: but if the body of Christ really and substantially and carnally present on the Altar, is a Sacrament of his owne body, then on the Crosse, or now at the right hand of his Father, then hee must have two bodies, one visible and palpable on the Crosse, when hee suffered, and now in heaven, and an other at this very instant invisible, insensible, and impalpable on the Altar.

P. 119, 120.

Thus having made good our fort in *Gratian*, I might passe to the next Section: yet because your Armour-bearer *S.E.* will not yeeld us this fort, but having produced some passages out of *Gratian*, and the Glosse against us leaveth it to the Reader to judge *with what conscience I cited them for our opinion.* I will out of this one distinction in *Gratian*, produce so many pregnant testimonies for us, that any indifferent Reader will marvell with what face you can denie him to be ours. For the Glosse which you reject with such scorne, all that I will say shall be this, that although he lived in times

of thickest darkenesse, even in the midnight of Popery: yet hee saw a glimmering of the truth in this point, as appeareth by his note upon *cap. ego Berengarius*, unlesse faith he thou dost understand the words of *Berengarius* in a good and sound or wholesome sense, (in which according to a forme prescribed him by Pope *Nicolas*, hee confesseth Christs body to bee eaten in the Sacrament with the mouth & torne with the teeth) thou wilt fall into a worse heresie then his. And upon *cap. b hoc est*, The heavenly Sacrament which is upon the Altar, is improperly said to bee Christs body. And upon *cap. utrum sub e figura*, It is unlawfull to devoure Christ with the teeth, so faith *Gratian* here, but a little above in the Chapter beginning, I *Berengarius*, the contrary is affirmed, but there he speaketh hyperbolically and exceedeth the truth: I grant you that in his notes upon some other Chapters hee seemeth to favour your Transubstantiation, and contradict himselfe, and so appeareth like the *Glosse dissecta*, though in a farre other sense divided from himselfe.

a Nisi sane intelligas verba Berengarii in maiorem incidit heresim quam ipse habuit.

b Calisto Sacramentum quod est in Altari improprie dicitur corpus Christi, sicut Baptismus improprie dicitur fides.

c Christum fas vorare dentibus non est distinctio ne ego Berengarius contra sed ibi hyperbolice locutus est & veritatem excessit

γλωσσαι  
διπλωμαται  
Αδς 2.3.

H

But



But as for *Gratian* on whose Text he Commenterth, who lived in times not altogether so corrupt, hee saw the truth of this point concerning the spirituall eating of Christ in the Sacrament by faith, and not with the mouth so clearely, *ac si solis radio descripta esset*, as if it had beene described before him with a beame of the Sunne. For to let passe the *cap. per acta*, in which by a decree of *d Calixtus*, he cashiereth your private Masses. And the *cap. e Comperimus*, in which by a decree of Pope *Gelasius*, he brandeth your halfe communion with the crime of Grand-sacriledge.

d Peracta  
consecratione  
omnes com-  
municent  
qui nolue-  
runt Ecclesia-  
sticu carere  
luminibus.  
e Divisio  
vini &  
eiusdem my-  
sterij sine  
grandi sa-  
cilegio non  
potest perve-  
niri.

I. In the Chapter *Tribus*, Pope *Clemens* gives charge to the Priest, Deacon, and Minister, to keepe with feare and trembling the *reliques* of the fragments of Christs body, what meaneth he I pray you by fragments, hee cannot meane the fragments of accidents, for accidents have no fragments or reliques, neither can hee meane any broken parts of Christs very body, for himselfe teacheth out of *Austin.c. 6* *qui*, that *when we eat we make not parts of Christs body, but receive it integerrime*, most

f Nec quan-  
do mandu-  
camus par-  
tes de ipso  
facimus.

most intirely, c. 8. *Quid sit*: It remaines therefore, that by fragments, reliques, or remaines, hee understandeth broken pieces of bread, and if so, the substance of bread remaineth in the judgement of Pope *Clemens*, not onely after the consecration but also after the Communion.

*g Omnes  
equaliter  
corpus Christi  
integerrime  
sumunt.*

*Cum ad re-  
verendū Al.  
tare cibis spi-  
ritualibus  
satiandus as-  
cendū, sacra  
Dei tui corpus  
& sanguine  
fide respice,  
mente con-  
tinge, cordis  
manu suscipe  
& maxime  
totum hau-  
stus interioris  
hominis assu-  
me.*

2. In the Chapter *Quia corpus*, hee alleadgeth out of *Eusebius Emissemus*, these words, *When thou goest up to the dreadfull or venerable Altar, to bee satisfied with spirituall meates by faith, regard, honour, and admire the holy body and blood of thy God, touch it in thy mind, take it with the hand of thy heart, drink it by the draught of the inward man.* What need hee to have said, looke upon him with the eye of faith, touch him with thy minde, and with the hand of thy heart, and draught of the inward man, but to exclude your carnall eating and drinking him with the hand and mouth of the outward man.

*Vt quid pe-  
ras dentem  
& unguem,  
crede & mā-  
ducas, qui  
credis in eum  
manducas  
eum.  
(Vid.) caput  
credere. Cre-  
dere in Chri-  
stum hoc est  
manducare  
panem vi-  
vum.*

3. In the Chapter *Vt Quid* out of Saint *Austins* booke, *de remedio penitentiae*, hee quoteth these words, *Why dost thou prepare thy tooth and thy belly? beleeve and thou hast eaten, be that belee-*

*ueth in him eateth him*: if the tooth and bellie have nothing to doe in eating Christs flesh, how doe you affirme that he is eaten with the mouth.

*Vide supra  
in P. II.*

4. In the Chapter *prima quidem* out of Saint *Austin* his Comment upon the fourth Psalme, he repeateth those two testimonies which before I produced in Paragraph the eleventh. The first is a strong evidence against the carnall interpretation of Christs words, the latter against the supposed existence of Christs body in more places at once. The former is this, *spiritually understand what I have spoken, you shall not eat this body which you see, nor drinke that blood which they who crucifie mee shall see*; I have commended a kinde of Sacrament or mystery unto you, which being spiritually understood will quicken you. The latter is, *the body of Christ in which he rose must bee in one place, his truth or divinity is every where.*

*Non iste  
panis est  
qui vadit in  
corpus, sed  
panis vite  
eterna qui  
anime sub-  
stantiam  
facit.*

5. In the Chapter *Non*, he mentioneth out of Saint *Ambrose*, a sentence which directly excludes your eating Christ with the mouth, *it is not this bread which goeth into the body, but the bread of eternall life which supporteth*  
the

the substance of the soule.

6. In the Chapter *Qui manducat* hee expoundeth out of *S. Austin*, the phrase of eating and drinking Christ after this manner, he that eateth and drinketh Christ, eateth & drinketh life, to eate him is to be fed or refreshed, to drinke him is to live, that which is visibly taken in the Sacrament, is in the truth spiritually eaten and drunke, if in the truth hee is eaten spiritually, hen not corporally or orally, for a Spirit hath no flesh and bones, and consequently no mouth and teeth. In the same Chapter hee addeth, that which is *seene* and our eyes tell us is bread and the cup, but that which faith being to be instructed requirereth, is the bread, is Christs body, the cup is his blood, but bread can no way bee Christs body properly as I have demonstrated before, *Austin* therefore and *Gratian* stand for a trope or figure in the words of the institution.

7. In the Chapter *Qui discordat* out of the same *Austin*, hee debarres all wicked men from tasting the heavenly food of Christs flesh. He who disagreeeth (saith he) from Christ, eateth

not his flesh, nor drinketh his blood,

H 3

though

h *Illam mā-*  
*ducare est re-*  
*fici, illum bi-*  
*bere est vi-*  
*vere, quod in*  
*Sacramento*  
*visibiliter su-*  
*mitur in ipsa*  
*veritate spi-*  
*ritualiter*  
*manducatur*  
*& bibitur.*  
*i Quod vi-*  
*detur panis*  
*est, &c. quod*  
*autem fidei*  
*postulat in*  
*struendum*  
*non est corpus*  
*Christi.*

*Qui discor-*  
*dat a Christo*  
*non mandu-*  
*cat carnem*  
*ei nec bibit*  
*sanguinem*  
*eius.*



though he daily receiveth the Sacrament of  
so great a thing to his condemnation and  
perdition. But he who is at distance  
with Christ, may and doth sometime  
cate of that which is in the Pix af-  
ter consecration: it is not therefore  
the flesh of Christ which no wicked  
tooth or mouth can touch, but the Sa-  
crament thereof onely which is set on  
your Altar.

8. In the Chapter *Panis est & cap.*  
*Revera*, hee diggeth much ore out of  
Saint Ambrose his bookes de Sacramen-  
tis, whereof I will trie a little at this  
present. If there bee such force in  
the word of the Lord Iesu that thereby  
that began to be which was not before,  
how much more operatorie or effectuall  
is it, that things <sup>k</sup> may be what they  
were and yet turned into an other thing,  
that they may bee what they were in  
substance, and changed into another  
thing in significancie and supernaturall  
efficacie. Christ saith, *This is my<sup>1</sup> body*,  
before the blessing of heavenly words, an  
other kinde is named, after consecration  
the body is signed or signified, he tearmeth  
the cup his blood, before consecration 'tis  
called another thing, after <sup>m</sup> consecration

k c. panis. ut  
sint que  
erant & in  
aliud com-  
mutantur.  
l C. revera.  
ante b: ne-  
dictionem  
alia species  
nominatur,  
post conse-  
crationem  
corpus signa-  
tur.  
m Ante co-  
secrationem  
aliud dicitur,  
post conse-  
crationem  
sanguis Chri-  
sti nuncupa-  
tur.

it is called Christs blood. Why? because the Wine is turned into Christs blood? no, but because it is a Sacrament of Christs blood, and beareth the similitude thereof, so saith Ambrose in expresse words, *as thou takest the similitude of Christs death, so thou drinkest the similitude of his blood.*

n C. panis:  
sicut mortis  
similitudinē  
sumpsisti ita  
etiam san-  
guinis simili-  
tudinem bi-  
bis.

9. In the Chapter *Iteratur* he brings in Pope *Pascasius* transubstantiating, if I may so speake, your externall, visible, and proper sacrifice of the Masse into a significative and mysticall. *Because* (saith he) *we offend daily, Christ daily is offered for us mystically, and his Passion is delivered to us in a mysterie.*

o Quia quo-  
tidie tabe-  
mur, quotidie  
Christus mi-  
sticē pro u-  
bis immola-  
tur.

10. In the Chapter *De hac* out of Hierom upon *Leuiticus*, hee determineth, that it is lawfull for us to eate of that Host which is offered in memoriall of Christ: but that it is lawfull for no man to eate of that Host in it selfe which Christ offered upon the Altar of the Crosse. Whereof no other good construction can be made then this, that we may eate of the bread broken on the Lords Table, whereby Christs sacrifice upon the Crosse is represented, but not

De hac qui-  
dem hostia  
qua in Chri-  
sti comme-  
moratione  
mirabiliter  
fit edere li-  
cet: de illa  
vero quam  
Christus in  
Ara crucis  
obtulit se-  
cundum se  
nulli edere  
licet.

P. III.

of the very body of Christ it selfe which was offered upon the Crosse. We may eate with the mouth Christs flesh in *Symbolo*, but not in *se* or *secundum se*, wee may eate it in the signe or Sacrament thereof, but not properly and orally in it selfe. What you alleadge for your selfe out of *Gratian*, maketh very much against you, the words are, *The sacrifice of the Church doth consist of two things, the visible forme of elements, and the invisible flesh of Christ, both of a Sacrament, and re Sacramenti, as the person of Christ doth consist of God and man.* To this distinction wee fully subscribe, that the Lords Supper or Sacrament consists of a visible part, to wit, the *outward elements* offered to our bodily senses, and of an *invisible or heavenly part*, the flesh and blood of Christ exhibited by the Spirit to the eye of our faith, but you cannot allow of this distinction of parts: For you have no *elements* at all. For accidents without substance are no elements, and besides accidents you have nothing in your Sacrament but Christs flesh, which is the *res Sacramenti*. Moreover if the

Sa-

Sacrament consist of the elements and Christs body, as Christs person consisteth of his humane and divine nature (as *Gratian* out of Saint *Austin* affirmeth) then is not the substance of the element turned into the substance of Christs body, but both remaine entire, as the humane nature of Christ is not turned into the divine but remaineth entire.

What your Chaplaine urgeth out of *Gratian* for himselfe, I have answered els where.

First daies  
Conference  
with *Munke*.  
p.62.

H 5 PAR.



## P A R. 13.

*That the words of the institution, This is my Body, are to bee taken in a tropicall and figurative sense, is prooved, 1. By testimonie of Scripture. 2. By authority of Fathers, namely, Justin Martyr, Irenæus, Clemens Alexandrinus, Tertullian, Cyprian, Origen, Athanasius, Cyrillus Hierosolomitanus, Ambrosius, Epiphanius, Hieronymus, Cyrillus Alexandrinus, Augustinus, Chrysostomus, Theodoretus, Gaudentius, Isidorus, Oecumenius, and Arnoldus Carnotensis. 3. By the confession of our adversaries, Gerson, Gardiner, Bellarmine. 4. By force of reason.*

**N**OW I will ascend from the troubled brooke to the spring, from the Canon Law to the divine, from *Gratian* to the Author of *all grace*, Christ Jesus himselfe, whose words *This is my Body*, you lay as the ground whereon you build both your carnall presence and Transubstantiation, and the sacrifice of the Masse, and the adoration of the Host. But it will beare none

none of them, nay rather as ground shaken by an earthquake, it will utterly overthrow them all, as may appeare by this Syllogisme.

If in this sentence *This is my Body*, the meaning bee *this Bread is my Body*, the speech cannot be proper, but must of necessity bee figurative or tropicall.

But in this sentence, *This is my Body*, the meaning is, *This Bread is my Body*.

Ergo this speech cannot be proper, but must of necessity be figurative and tropicall : and if so, downe falls Transubstantiation built upon it, and carnall presence built upon Transubstantiation, and the oblation and adoration of the Host built upon the carnall presence.

In

L. 3. de Eu-  
 char. c. 19.  
 Non potest  
 fieri ut vera  
 sit propositio  
 in qua sub-  
 iectum sup-  
 ponit pro pa-  
 ne & pradi-  
 catum pro  
 corpore Chri-  
 sti, panis  
 enim & cor-  
 pus Christi  
 sunt res di-  
 versissime, &  
 post. si licet  
 affirmare  
 disparatum  
 de disparato,  
 licet bis eodem  
 iure affirma-  
 re de nihilo  
 aliquid, de  
 luce tene-  
 bras, &c.

In this Syllogisme the consequence of the Major is so evident, that Cardinall Bellarmine affirmeth, that it is impossible that bread should be called Christs Body otherwaies then by a figure, for bread and Christs Body are things most divers, and if disparate substances, such as bread and Christs body are, might be affirmed one of the other, by the same reason wee might affirme something to bee nothing, light to bee darkenesse, and darkenesse to be light, &c. Bread is a substance inanimate, Christs Body is animate, bread of the figure of a loafe, or wafer, Christs Body of the figure of a man: bread inorganicall or without orgaines or members, Christs Body Organicall: bread made of wheat flower, Christs Body of Virgins blood: bread therefore in propriety of speech, can no more bee Christs Body, then Christ himselfe a Vine, or a Doore, or a Way, or a Rocke, all which speeches our Adversaries themselves confesse to bee tropicall and figurative.

The Minor or Assumption is prooved fourc manner of waies.

I. By

1. By testimonie of Scripture.
2. By the authority of Fathers,
3. Confession of our Adversaries.
4. Force of reason.

1. The Text is plaine, Christ tooke bread, and blesse<sup>d</sup>, and brake, and said, This is my Body, what hee tooke, hee blessed, he brake, hee gave of that he said, This is my Body. But hee tooke, he blessed, he brake, he gave bread, of bread therefore he said, This is my Body. When hee said *Hoc* or *This*, hee pointed to something, not to meere accidents as you<sup>a</sup> confesse, for then hee would have said *hac* not *hoc*, *these* not *this*, nor pointed he to his owne body sitting at Table, for neither did the Apostles, nor could they doubt whether the body sitting at Table were his body; neither were there any coherence in the words, take this bread, breake and eate in remembrance of me, for this is my body which you see sitting at table with you. He pointed therefore to the substance of bread, when he said *hoc* This, and consequently the meaning of his words are, This

a Bel. l. 3. de  
Euch. c. 19.  
Hoc non sup-  
ponit pro  
accidente sed  
pro substan-  
tia.



L. 3. de Eu-  
char. c. 19.  
Non potest  
feri ut vera  
sit propositio  
in qua sub-  
iectum sup-  
ponit pro pa-  
ne & predi-  
catum pro  
corpore Chri-  
sti, panis  
enim & cor-  
pus Christi  
sunt res di-  
versissime, &  
post. si licet  
affirmare  
disparatum  
de disparato,  
licet bis eodem  
sine affirma-  
re de nihilo  
aliquid, de  
luce tene-  
bras, &c.

In this Syllogisme the consequence of the Major is so evident, that Cardinall Bellarmine affirmeth, that it is impossible that bread should be called Christs Body otherwaies then by a figure, for bread and Christs Body are things most divers, and if disparate substances, such as bread and Christs body are, might be affirmed one of the other, by the same reason wee might affirme something to bee nothing, light to bee darkenesse, and darkenesse to bee light, &c. Bread is a substance inanimate, Christs Body is animate, bread of the figure of a loafe, or wafer, Christs Body of the figure of a man: bread inorganicall or without orgaines or members, Christs Body Organicall: bread made of wheat flower, Christs Body of Virgins blood: bread therefore in propriety of speech, can no more bee Christs Body, then Christ himselfe a Vine, or a Doore, or a Way, or a Rocke, all which speeches our Adversaries themselves confesse to bee tropicall and figurative.

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a Bell. 3. de  
Euch. c. 19.  
Hoc non sup-  
ponit pro  
accidente sed  
pro substan-  
tia.

**This bread is my Body.**

2. You take an oath to expound Scriptures, *juxta unanimes consensum Patrum*, according to the unanimous consent of Fathers, and therefore unless you will incur the censure of perjury, you must allow of this interpretation of Christs words, *This is my Body*, that is, *This bread is my Body*, for so they are expounded by

Anno 105.

Apolog. 2.

p 98.

την ευχαρισ-  
τιαθεισαν  
τροφην δ' εστι  
αιμα και  
σαρκες και α  
μεταβολην  
τροφης ηται  
εκαυτη τε  
σαρκος ποιν-  
θησα ιησου  
και σαρκας  
και αιμα  
ιδιου χυματος  
ειναι.

Anno. 180.

l. 4. cont Har.

c. 57. eius  
conditionis  
que est se-  
cundum nos  
accipimus pa-  
nem suum  
corpus esse  
confitebatur

Anno 190.

Pedagog. l. 2.

c. 3. Benedix-

it vinum et

dixit attingite

hic est sangui-

nis, &c.

1. *Iustin Martyr.* The sanctified food which nourisheth our flesh and our blood, by the change thereof into our nature, we are taught to bee the flesh and blood of him that was incarnate for us, *Iesus Christ.*

2. *Irenaeus.* How 'did the Lord rightly if an other were his Father, taking bread of this condition that is usuall amongst us confesse it to bee his body.

3. *Clemens Alexandrinus.* He blessed wine when hee said, take drinke this is my blood.

4. *Ter-*

are figurative.

4. Tertullian. So Christ taught us, calling bread his Body.

5. Origen. Christ confesseth the bread to bee his body.

6. Cyprian. It was wine which Christ said to be his blood, & Epist. 76. Panem corpus suum vocat.

7. Athanasius. What is the bread, Christs body.

8. Cyrill. Christ said of the bread. This is my Body.

9. Ambrose. He delivered broken bread to his Disciples, saying, This is my Body.

10. Saint Hierom. Let us heare that the bread which Christ brake and gave to his Disciples is his body as himselfe saith.

audiantur panem quem fregit Dominus deditq; Discipulis sui esse corpus Domini ipse dicens hoc est corpus meum.

11. Cyrill.

159

Anno 310.

l. 4. cont.

Marc. c. 40.

panem cor-

pus suum

appellans.

Anno 330.

in Mat.

Tract. 35.

Panis quem

Deus verbu

corpus suum

esse fateatur.

Anno 350.

Epist. 63.

vinum fuisse

quod san-

guinem su-

um dixit.

Anno 340. in

1 Cor. 11.

Quid est pa-

nis Christi

corpus.

Anno 365.

Cyrill Hiero

Catec. mist. 4.

Christus de

pane affir-

mat hoc est

corpus meum.

Anno 390.

l. 4 de sacra

c. 5. Panem

fractum tra-

didit Disci-

pulis dices

accipite hoc

Anno 390.

ad Hedi. g.

Nos autem



# The words This is my Body

Anno 400.  
Comment. in  
Joh. 7. et  
apert. et  
diu. et  
et. et. et.  
et. et. et.

Anno 404.

In anchorato  
de eo quod  
rotunda est  
figura et in-  
sensibile Do-  
minus per  
gratiam dix-  
it, hoc est  
corpus meum.

Anno 404. in  
1 Cor. Hom.

14. et. et. et.

et. et. et.

Anno 406.

Tract. de rat.

sacram. cum

panem con-

secratam

et Discipulis

et porrigebat, sic

Ait, hoc est

l. corpus meum.

c. Anno 440.

co. de verb. Apo.

quod fides

et postulat in-

acstruenda, pa-

nam est cor-

pus Christi,

coralix sanguis.

Anno 440. in

Pa. distrib. myste-

c. riorum panem

is vocat cor-

pus suum.

hi Dialog. l. c. 8.

gu

11. Cyrill Alex. Hee  
calletb bread his owne  
Body, and els where  
his flesh corne, John the

12.

12. Epiphanius. Christ  
said of that which is of a  
round figure and without  
sense, This is my Bo-  
dy.

13. Chrysostome. What is  
bread? The Body of our  
Lord.

14. Gaudentius. When he  
reached consecrated bread  
to his Disciples, he said,  
This is my Body.

15. Austin. The Bread is  
Christs Body, and the Cup  
is his Blood.

16. Theodoret in the di-  
stribution of the myste-  
ries, he called bread his  
Body, and againe, Christ  
gave to the bread the  
name of his Body, and to  
his Body the name of  
the Symbole, that is,  
Bread.

17. Saint

are figurative.

161

17. Saint Isidor. The bread, because it strengtheneth the body is called Christs Body.

18. Oecumenius. What is bread saith he? to wit, the Body of Christ.

19. Arnoldus Carmotensis. Our Lord at the Table in his last Supper, gave Bread and Wine with his owne hands, and on the Crosse hee gave up his Body to bee wounded by the souldiers hands, that the sincere truth and true sincerity more secretly imprinted in his Apostles, might expound to the nations how bread and wine were flesh and blood.

Anno 630.  
de officijs l. i.  
c. 18. Panis  
quia confir-  
mas corpus  
ideo corpus  
Christi num-  
cupatur.

Anno 1050.  
Oecum. in  
illa verba:  
Panis quem  
frangim.  
ἵνα γὰρ καὶ  
λόγισται  
πᾶσι χριστοῦ  
θα σῶμα  
χριστοῦ τὸ γὰρ  
ἐπὶ τοῦ σταυ-  
ροῦ ὁ  
μαρτυρῶν  
ἑστῶς.

Anno 1130.  
de unit.  
chrisma. quo-  
modo panis  
et vinum su-  
caro eius et  
sanguis.

To these and the like allegations, you answer that the Fathers by bread meant *super-substantiall* bread, or bread turned into Christs body, *durum telum necessitas*, 'tis a hard case when a man indeed can say nothing, yet must seeme to say something to

to save his credit, nay his faith.

*First*, in this answer you contradict the Tenet of your Church and your selfe. For if by *hoc* or this as the Fathers teach, wee are to understand *hie panis*, this bread, and the sense of the whole is, this bread is my body, and bread here stands not for bread in substance, but in appearance onely, or in the exterior forme, or that which is made of bread as your Chaplaine hath it, then the words of institution are not taken in the proper sense, but are absolutely and simply figurative, which your selfe denies, and *Fisher* the Jesuit of Transubstantiation, Sess. 2. and *Bel-larmine* of the Sacrament of the Eucharist (the words this is my body ought to be taken and expounded properly, not figuratively) and *Alfonfus a Castro*, and *Sanctesius*, and *Salmoron*, and *Costorus*, and *Gardinerus*, and *Tonstallus*, and *Panegyrolla*, and *Roffensis*, and *Snares*, and *Vasques*, and other Papists named and confuted by *Chamierus*.

*Secondly*, this your interpretation no better agreeth with the Fathers words, then a wet mould doth with running mettall which makes it flie backe with

P. 71.

P. 72, 73.

b l. 1. c. 9.  
Proprie non  
figurati ex-  
plicanda sunt  
illa verba hoc  
est corpus  
meum.

c l. 10. de  
Eucha c. 15.

a great force, for instance, *Iustin Martyr* in the words above cited by bread or food, understandeth that whereby as hee saith *our bodies are nourished, que mutata nutrit carnes nostras*, but that is not bread turned into Christs body; for Christs body is no meate for the belly, nor is it turned into our flesh. *Irenaeus* speaketh of bread, *eius conditionis quae secundum nos*, of bread that is usuall among us, *1. A. c. 57. c. 34.* of bread, *qui est e terra*, which is taken from the earth, such is not super-substantiall bread, or transubstantiated into Christs body. *Clemens* by wine understandeth wine allegorically *searued Christs blood*, *τὸ αἶμα διὸς ἀλλογοῦται*, but that is not wine really turned into Christs blood, for that is Christs blood in propriety of speech, not by a Metaphor or Allegoric. *Tertullian* as you expound him speaketh of bread which was *vetus figura*, an ancient figure of Christs body, but that could not bee bread transubstantiated into his body, for before his Incarnation hee had no body into which bread could bee then turned. *Cyprian* speaketh of bread made of many cornes or graines, and of wine pressed out of

*Epi B. 57. Corpus suum panem vocat de maderum granorum adunatione congestum & sanguinis suum vinum appellat de botris acinibus pluri-  
mi expres-  
sum.*



of many grapes. *Ambrose* speaketh of bread broken, but *super-substantiall* bread or turned into Christs body is not broken bread. *Saint Hierome* likewise speakes of broken bread, and consequently not of the heavenly bread which is Christs flesh. *Epiphanius* speakes of that which is of a round figure and without sense, and such is bakers bread, but not that bread which Christ said, *John the 6.* He would give us, to wit, his flesh for the life of the world. *Gaudentius* speakes of bread consecrated, before he gave it or said, *This is my Body*; but it was not according unto your doctrine turned into Christs body before the words *this is my body* are uttered, neither doth the Priest consecrate Christs body but the bread, for consecrate is *ex communi sacrum facere*, of a thing common before; to make a thing Sacred or a Sacrament: *Saint Chrysostome* and *Saint Austin* both speake of terrestriall bread, or as you call it bakers bread, not of transubstantiated or coelestiall bread, for both of them observe in the bread and in the wine a representation of Christs mysticall body which is one consisting of

*Chrysost. in*

*1 Cor. Hom.*

*24. Quom.*

*admodum*

*panis ex*

*multis granis*

*comitur.*

*Aug. in Job.*

*Tract. 26.*

*Dominus no-*

*ster Jesus*

*Christus cor-*

*pus et san-*

*guinem su-*

*um in his re-*

*bus commen-*

*davit que in*

*unum ali-*

*quid redi-*

*guntur ex*

*multis.*

many members, as a *loafe of bread* is  
*one*, yet made of the flower of many  
*cores or cornes*, and the cup of wine is one  
 though made of the juyce of many grapes.  
 Saint *Isidore* speaketh of bread which  
 strengtheneth the body, and therefore of  
 bread in substance and not in appea-  
 rance onely. Lastly, *Arnoldus Carmo-*  
*nensis* whom you mistake, for Saint  
*Cyprian* saith, not that bread is called  
 Christs flesh because it is turned into it,  
 but because the thing signifying and  
 thing signified are called by the same  
 names.

*Arnol. de*  
*Cardinal.*  
*Chris. op.*  
*de unct. in*  
*significantiā*  
*& significa-*  
*ta nōdem vo-*  
*cabulis con-*  
*feruntur.*

Now to the *shreds* of sententes of  
 fathers which your Chaplaine takes  
 from your bulke, I will returne as  
 short answers in the order as he hath  
 said them. *Irenaeus* saith, that the bread  
 in the Eucharist is not *common bread*,  
 so say we also, for it is consecrated to  
 a holy and heavenly use. *Tertullian*  
 saith, that hee made the bread his owne  
 body, that is, as he expoundeth it him-  
 selfe in the same place, the <sup>d</sup> figure of his  
 owne body. Saint *Hierome* *Epist. ad*  
*Helidib. q. 2.* saith, the bread came downe  
 from heaven, but hee meaneth Christ  
 himselfe, not the Sacramentall bread.  
 for

*L. 4. con here.*  
*c. 34.*

*L. 4. con.*  
*Marc. c. 40.*

*d. Dicendo*  
*hoc est corpus*  
*meum, id est*  
*figura corpo-*  
*ris mei.*

De verb.  
Dom. Ser. 28.

for that came not downe from heave  
but was made of wheate growing up  
the earth. Saint *Austin* as you quote  
but indeed *Ambrose* 15. de Sacram.  
speaketh of *super-substantiall bread*, by  
thereby he meaneth *Christs flesh* or the  
heavenly *Manna*, not that bread  
eate in the Sacrament with the mouth  
as he admonisheth in the next word  
it is not the bread which goeth into  
the body, but the bread of eternall life  
which supporteth the substance of our  
soule, with whom Saint *Austin* him  
selfe accordeth, Ser. 29. de verb. Dom.  
Thy Shepheard and thy giver of life is thy  
meate and eternall bread, learne and  
teach, live and feed, what is sufficient  
for thee if thy God bee not. <sup>a</sup> *Epiphanius*  
saith, that he who beleeveth not that  
bread to bee as our Saviour said (his  
body) falleth from salvation; 'tis true  
hee that beleeveth not the bread to be  
our Saviours body, as our Saviour said  
it to bee his body endangereth his sal-  
vation, for hee questioneth the truth  
of our Lord, but *Epiphanius* saith, not  
that Christs words are to bee taken  
litterally, nay in that very place he  
proveth the contrary: for the bread

Pastor &  
vive, dator  
cibus & pa-  
nis eternus,  
disce, & doce,  
vive &  
pascu, quid  
tibi sufficiat  
cui Deus non  
sufficit.  
<sup>a</sup> In ancho-  
rato.

Chrysost  
1 Cor. H  
24. Qu  
admodu  
panis e  
multis g  
amitur.  
Aug. in  
Tract. 28  
Dominu  
Iesu  
Christu  
pau & s  
guinem  
non in q  
bus com  
davit qu  
utrum a  
quid red  
guntur e  
multis.

round and without sense, but our Lord we know is wholly sensitive or rather all sense. Saint Cyrill saith, that which seemes bread, is not bread, but Christs body, but hee in the words going before, and in his Catech. plainly sheweth his owne meaning, Come not therefore as unto simple bread and wine, or bare bread and wine. The bread after the calling upon of the Holy Ghost, is no more common bread, as the ointment after benediction is no more common ointment but chrisme. Yet oyle after benediction still retaineth the substance of oyle, and so doth the bread after consecration the substance of bread. The Author *De can. Dom.* who is so much in your Bookes, that wee finde him almost in every Section; is not the blessed Martyr Saint Cyprian, as *Bellarmino* proveth by many arguments, but a farre later Writer by name *Arnoldus Carmotensis*, as the Epistle Dedicatory to Pope *Adrian*, who sate Anno 1154. extant in *All-Soules Library* in *Oxford* testifieth: but bee hee Cyprian or *Arnoldus* who wrote the Treatises *de cardinalibus Christi operibus*, hee is no friend to your carnall presence;  
or

Hoc enim est rotunda figura & insensibile, Dominum vero nostrum novimus totum sensuivum, totum sensum totum Deum. Cyril Catech. mistag. 4. μη προορχς ος ψαλμ' τω' αψλω Catech. mistag 3. Panis post invocationem non est amplius, panis communis sicut unguentum post invocationem non est amplius unguentum commune sed chrisma De scrip. eccl. ad annu. 250.



Non dentes  
ad mordendū  
accusamus, sed  
fide sincerā  
panem san-  
ctum frangi-  
mus & par-  
timur.

or Transubstantiation, for in the Chap-  
ter cited by you, hee hath these words,  
*wee whet not our teeth to eate, but by  
sincere faith wee breake the holy bread.*  
And in the words immediatly follow-  
ing those words which you alleadge,  
hee saith, *that Christ powreth his di-  
vine Essence into the Sacrament, even  
as in Christ under the humane nature  
the divinity lay hid,* therefore according  
to this Author, there remaineth the  
substance of bread, together with  
Christs Body Sacramentally united, as  
in Christ, the humane and the divine  
nature remaine united hypostatically.  
And moreover, that when hee saith  
the bread is changed, *not in shape, but  
in nature,* and *by the Omnipotencie of  
the Word made flesh,* that hee speaketh  
of a Sacramentall change and not sub-  
stantiall, and that by *nature* hee mea-  
neth the naturall and common use,  
not the essence of bread, appeareth by  
his owne words a little before in this  
Tract of the Supper of the Lord.  
That although the immortall food de-  
livered in the Eucharist differ from  
common meate, yet it retaineth the  
*kinde of corporall substance.* And in  
the

Chryso-  
1 Cor.  
24. 2  
admon-  
panis  
multis  
amitur  
Aug.  
Tract.  
Doma-  
ster Fe-  
Christi  
pui &  
guinen-  
am in  
hui cou-  
davis  
unum  
quid re-  
guntur  
D.

Immortalita-  
tis alimonia  
datur a com-  
munibus ci-  
vibus differens  
corporalis  
substantie  
retineus spe-  
ciem.

the Treatise following, Our Lord, saith he, at the Table in his last Supper, gave bread and wine with his owne hands, and on the Crosse hee gave up his body to bee wounded by the hands of the Souldiers, (pray take speciall notice that hee gave bread at the Table, and his body on the Crosse, not his body at the Table, no more then bread at the Crosse) that hee might expound to the Nations, how divers names or kinds are reduced to the same essence, and the things signifying and signified are called by the same names. If Cyril would becomming in as your Chaplaine speaketh with his Conversion, and Nyssen with his Transmutation, and Theophylact with his Transflementation, they shall be met with and repayed all three in their owne coyne. <sup>a</sup> Cyril who in his Epistle to Colossyrius (if it bee his, whereof Vasques doubteth in his 180. Disputation, upon the 3. part of Thomas his summes) saith, the bread and wine are changed into the veritie of Christs flesh: in his second booke upon Iohn Chap. 42. saith, that the waters of Baptisme are by the operation of the Holy <sup>b</sup> Ghost changed into a divine nature.

De unct.  
Chrism. De-  
dit noster  
Dominus in  
mensa in qua  
ultimum cum  
Apostolis  
participavit  
convivium  
proprys ma-  
nibus panem  
& vinum, in  
cruce vero  
manibus mi-  
litarum corpus  
tradidit vul-  
nerandum,  
&c.

<sup>a</sup> Epist. ad  
Colossyrius  
convertens  
ea in verita-  
tem proprie  
carnis.

<sup>b</sup> Spiritus  
Sancti ope-  
ratione ad  
divinam  
aquam refon-  
mantur na-  
turam.

e Orat.

Catech. c. 37.  
panis in car-  
nem,μεταμορφώ-  
σις τῆς  
θείας αἰῶ-  
νος.Nazianz.  
Orat. 40.χρῆσις ἐν  
δεδωκεν ἡς  
χρῆσις τῷ  
μεταμορφώ-  
σις.b. μεταμορ-  
φώσις.  
καὶ μυσ-  
τήριον.

nature. c. Nyssen who saith that bread is transmuted into Christ body, saith in the same Oration, that Christs hu-  
mane nature is transmuted into a divine excellencie. And Gregory Nazianzen saith, that by Baptisme we are trans-  
muted into Christ. Theophylact who upon the 6. of John saith, the bread is trans-elementated into Christs body μετασχηματίζεται, saith that we are trans-  
elementated into Christ. You see therefore that neither Cyrils μεταβολή, nor Nyssens μεταμορφώσις, nor Theophylact's μετασχηματίζω come home to your μεταβολή, they import no more then a spiritual or  
Sacramentall change. Were they to be taken in the most proper sense for a substantiall change: yet would they not helpe you a whit, for in the conversion of water into wine, or the transmutation of one element into another, the formes and accidents are changed: but the common matter remaineth the same, whereas in your Transubstantiation the whole matter and substance perisheth, and the accidents onely remaine.

Thirdly, I proove that the Pronounce (hoc) this standeth for *hic panis* by the

Chrysost.  
1 Cor. II.  
24. Quod  
admodum  
panis &  
multis  
mutatur.  
Aug. in  
Tract. 2.  
Dominus  
Iesus  
Christus  
panis &  
guinem  
non in  
his com-  
muni-  
cavit quod  
unum  
quid red-  
duntur  
multis.

confession of our learned Adversaries:

Gerson, we must say that the Pronounne (*hoc*) demonstrateth the substance of bread. <sup>e</sup> Gardiner, Christ saith plainly This is my Body, pointing to bread. <sup>f</sup> Bellarmine, The Lord tooke bread, blessed it, and gave it to his Disciples, and of it said, This is my Body.

Fourthly, I proove it by force of reason, when this Pronounne *hoc* is uttered, it must signifie something then existent, but that could not be Christs body under the accidents of bread, for your & selves teach, that the bread is not turned into Christs body till the last instant, in which the whole proposition is uttered: it remaineth therefore that the Pronounne *hoc* stands for *hec accidentia* (which yee all disclaime) or *hic panis*, this bread as then unaltered. Herunto you answer, that *hoc* doth  
 “ signifie and suppose, not for that in-  
 “ stant in which it is uttered, but  
 “ for the end of the proposition, when  
 “ the *predicatum* is in being, as when  
 “ I say *this is a crosse* and make it with-  
 “ all, the word *this* doth suppose for  
 “ the crosse, not which is when the

d Cont Flo-  
 rim. l. 4 Di-  
 cendum est  
 quod hoc de-  
 monstrat  
 substantiam  
 panis.

e De diabol.  
 Sophu. Chri-  
 stus ait evi-  
 dentur, hoc  
 est corpus me-  
 um, demon-  
 strans panem.  
 f De Sacr.  
 Euch. l. 3. c.

19. Dominus  
 accepit panem,  
 benedixit, &  
 dedit Disci-  
 pulu, & de  
 eo ait, hoc est  
 corpus meum.  
 g Bellar. l. 1.  
 de Euch. 11.  
 Aquinas p. 3  
 q 78 art. 3 In  
 ultimo in-  
 stante in  
 quo profer-  
 tur vox ul-  
 tima ponitur  
 conversio pa-  
 nis in Corpus  
 Christi.



“word (this) is uttered, but which  
 “is within the whole time that I speak,  
 “so when I say *taceo*, I doe not signifie  
 “that I speake not while I am uttering  
 “this word, but that I am silent when I  
 “have done uttering. So saith your  
 Chaplaine in these operative speeches  
 of our Saviour, *Lazarus come forth,*  
*young man arise*, the words *Lazarus*  
 and *young man*, did not signifie persons  
 existent then precisely when they  
 were uttered, but when the speeches  
 were compleat.

P. 335.

Refut.

If Sophistry were the science of sal-  
 vation, these *knack* and *querkes* of wit  
 might be in high esteeme, wheras they  
 no more besit Divinity then it would  
 become grave *Cato* to cut many a cross-  
 caper. I might justly remand you & your  
 Chaplaine to the disputations in *parvi*,  
 where such *cummin* as this is tithed, or  
 rather *such gnats streigned by punes* in  
 Logick : yet because you shall not say  
 that I let passe any apex or title in your  
 booke, I will examine all these your in-  
 stances. To which I reple, first in ge-  
 nerall, that you beg what you ought to  
 prove, and use a base fallacie in all this  
 discourse called *petitio principij* : you  
 take

take it for granted, that these words of our Saviour (*This is my Body*) are practick in your sense, that is, worke a substantiall and miraculous change, which we denie, and you will never be able to make good proo'e of.

For first, bare words as they are words, have no operative power, much lesse a vertue to worke miracles, which cannot be effected without the employment of the divine Omnipotencie.

Secondly, words that are practick, that is used by God or men as instruments to produce any effect of this nature, are imperative or uttered in the imperative mood, as *Be thou cleane, receive thy sight, Lazarus come forth, young man arise, sile obmutesce* and the like, not in the indicative, as *This is my Body, This is my Blood*.

Thirdly, the words of themselves can no more prove the bread to be turned into Christs Body, then the accidents. For certaine it is, and confessed on all sides, that when hee uttered these words, *This is my Body*, he pointed to that which he held in his hands, which was a substance clothed with the accidents, colour, quantity, tast and the like.

But your selves confesse, that by vertue of these words *This is my Body*, the accidents are not turned into Christs Body: therefore neither can it be proved, that by vertue of these words, *This is my Body* the substance of bread is turned into Christs Body.

In particular to your first instance in a Crosse, which at the same instant you make, and say *this is a Crosse*. I answer, first that if you could proove Christ had a purpose to make his Body in your sense, as you have to make a Crosse, when you say *this is a Crosse*, and make it withall, this instance of yours were considerable, but till you proove the former, 'tis nothing to the purpose. Secondly, either you have made the Crosse with your fingers before, or at the instant when you say (*this:*) or else your speech, *this is a Crosse*, if it be true, is figurative, the present tense *est* being taken *pro proxime futuro*, that is, for the time immediatly ensuing upon the uttering of your words.

To your second instance, in the word *taceo*, I hold my peace. I answer, that if you will make a proposition of it, you must resolve it into *ego sum tacens*, I am  
 silent

silent, and then the subject (I) is in being when this word (I) is uttered, and likewise the *pradicatum silent* is in being as soone as the word is uttered. Howbeit in ordinary and vulgar speech *taceo* is taken for *jam nunc tacebo*, I hold my peace, that is, I will utter not a word more.

To your third instance in *Lazarus* and the young man. I answer, that either Christ by a Metonymie, *partis pro toto*, called *Lazarus* his soule, or his body by the name of the whole *Lazarus*, or if Christs speech be proper, that both *Lazarus* and the young man, at that very instant when Christ called them were persons existent, their soules being returned to their bodies. For though the one came not forth out of his grave, nor the other arose till after our Saviours speech was compleat and ended, yet I say, and you shall never be able to disprove it, that at the same moment when Christ called *Lazarus*, *Lazarus* was in being, and so likewise the young man and the damsell. In a proposition every part or word is *vox significativa*, as soone as it is uttered, as you may learne out of *Aristotles booke de inter-*

C. 1. 2. 3.



\* Quot ver-  
ba sunt tot  
signa, signum  
nisi aliquid  
significat non  
potest esse  
signum.

pretatione, and S. \* *Austin* his Dialogue  
with *Adeodatus*, therefore as soone as  
this Pronounce *hoc* is uttered, it must  
then signifie something then being.  
A proposition is a *complexum*, like to a  
heape, or a number of three graines,  
whereof though the number bee not  
compleat till the actuall adding of the  
third graine, yet hath every graine his  
existence when it is first laid : if the  
parts of the proposition signified not the  
parts of our conception, the whole  
could not signifie the whole, that which  
is in speech a *proposition*, is in the under-  
standing a *composition*, and the simples  
must needs bee presupposed existent,  
before we can actually compound them.  
If this will not satisfie you, I leave you  
to Cardinall *Bellarmino* and the Trent  
Catechisme and *Solmeron* to be better  
informed in this point both of Gram-  
mer and Divinity.

\* *Solmeron* affirmeth with a *professio*  
and full asseveration, that the *speech* of  
*him who in drawing a circle doth say this*  
*is a circle, cannot without trope or figure*  
*be judged true.*

The Fathers of the *b* Councell of  
Trent in a Catechisme, set forth by the  
com-

a In Mat.  
26. Professio  
proposition non  
est vera nisi  
postquam fa-  
ctus est cir-  
culus.

Sed oratio ac-  
cipitur pro  
vera quia id  
quod futurum  
est accipitur  
pro iam facto  
per tropum,  
nem in xta  
proprietaem  
sermonis.

b Catech.  
Trid. Huius  
voci hoc ea-  
rum est ut rei  
presens sub-  
stantiam de-  
monstret.

commandement of Pope Pius the fift, affirme directly against you and your Chaplaine, that such is the force of this word hoc, that it demonstrateth the substance of a thing present.

Cardinall <sup>c</sup> Bellarmine taketh you also to taske, relates your opinion and professedly refuteth it. Some Catholickes saith he answer, that in such propositions which signifie that which is then done when it is spoken, the demonstrative pronounes doe not demonstrate that which is, but that which will be, and they give these examples, as if one drawing a line or circle, saith, this is a line, this is a circle, as also the pronounne ought to bee expounded in those words of Christ, Iohn the 15. This is my commandement. You cannot but say that this is your very opinion, and the grounds you lay downe for it. Now observe I pray you how punctually the Cardinall answers them: <sup>d</sup> Although saith he, the pronounne demonstrative demonstrate a thing future when

c Bel. Lx.  
de Sacra  
Euch. c. xi.  
In propositionibus  
quae  
significant id  
quod tunc fit  
cum dicitur,  
pronomina  
demonstra-  
tiva non de-  
monstrant id  
quod est, sed  
id quod erit,  
&c.

d Esi prono-  
men demon-  
strativum  
demonstret  
rem futu-  
ram, quan-  
do n. hic est

praesens quod demonstratur, ut in exemplis allatis: tamen si quis digito aliquid ostendit cum pronomen effert valde absurdum videtur dicere pronomine illo non demonstrari rem praesentem. Atqui Dominus accepit panem & illum porrigens, ait accipite edite hoc est corpus meum, videtur igitur demonstravisse panem, & sane in illis verbis bibite ex hoc omnes, valde durum est non demonstrare id quod erat, sed id tantum quod futurum erit.

there is nothing present, which may be demonstrated by it as in the former examples: Yet if a man should point to something with his finger when hea uttered the pronoun *hoc* or *this*, it seemes to be very absurd to say that the pronoun *this* doth not demonstrate something present. But our Lord tooke bread, and reaching it, said, *Take eat this is my Body*: he seemes therefore to have demonstrated bread, neither is it any thing against us which they alledge for themselves, that a proposition doth not signifie till the end of the proposition, when the whole is uttered, for though that be true of a proposition which is a kinde of Oration, yet the demonstrative pronounes presently signifie some certaine thing even before the other words follow, & verily 'tis exceeding harsh to say that in these words, *Drinke ye all of this*, the pronoun *this* doth not demonstrate the thing which then was, but onely that which should be afterwards.

Lastly, whether *hoc* signifie as soone as it is uttered, or after the whole proposition is pronounced, I demand of you what it signifieth, not these accidents, for the accidents are not Christ's Body. *Aquinas*, *Suarez*, and *Bel-*

e Bellar. de  
Sac. Euch.  
l. 1. c. 21.  
Thomas di-  
cit pronomen  
hoc non de-  
monstrare  
accidentia,  
quasi esset  
sensu hoc id  
est hoc acci-  
dentia sunt  
Corpus Chri-  
sti: id enim  
verum absur-  
dum  
esset.  
¶ Vid. Chom.  
de Euchar.  
l. 1. c. 19.

mine, not onely reject that Exposition, but also brand it with the name of a most absurd conceit. Of the same judgement are *Soto* and *Iansenius*. If the pronoun *hoc* demonstrate not accidents it must demonstrate the substance; either of bread then or Christs Body, if the substance of bread, then is there in the words necessarily a Tropologic; if of Christs Body, then you make of them a Tautologic or Battologic. And here againe you *sticke in the mudd*, and though your Chaplaine labour with might and maine to pull you out of it, yet hee plucks you not out, but you draw him in, and both are swallowed up in the same *quagmire*. For if this your interpretation bee admitted, *this body of mine is my body*, these absurdities will necessarily insue upon it.

*g Soto in  
quar. Sent.  
dis. 9. q. 2.  
h Ianscon-  
cord. evang.  
c. 131, hoc est  
demonstra-  
tivum sub-  
stantia.*

{ First, that these words are not consecratory.

{ Secondly, that they are not at all operatorie.

{ Thirdly, that they are not argumentative or probatorie.

{ Fourthly, that they are meere Identicall and nugatorie.

I. Con.



1. Consecratorie words are such, whereby something which before was common is made sacred, according to the words of Saint *Austin*, *accedit verbum ad elementum & fit Sacramentum*. But if the meaning of these words, *This is my Body* be *this body of wine is my body*, nothing by them of common is made sacred. For Christs body was never common, but alwaies most sacred, and by your explication *hoc* this hath no reference to bread but to Christs bodie.

2. You teach generally that these words of the institution are not contemplative, but practick and operative, that is, *they effect what they signifie*, and indeed upon this hinge hang all your doctrine of Transubstantiation and carnall presence: but glossing the words with your paraphrase, *viz. This body is my body*, you breake downe this hinge. For all words which are operative, or practicke, produce something by their prolation, which was not before: but Christs body was his body before the prolation of these words; therefore by the prolation of these words it is not made. If you answer

as your Chaplaine doth, that Christ by these words made not indeed his body, yet thereby hee made his body to bee under the shape of bread: you quite overthrow your doctrine of Transubstantiatio. For the putting a body which was existent before, in a place or under a shape where it was not before, as for example, a candle under a bushell, or a picture under a curtaine, or a face under a maske, is a translocation, or transposition, or alteration of habit, ior whatsoever rather then a *Transubstantiation*. This your acute Schoolemen well saw, *Anreolus*, *Vasques*, and *Smarez*, and therefore contend for a new production of Christs body in the Sacrament. For a meere succeeding of it in the place of bread, or union thereof with the accidents, or bringing it to, and placing it on the Lords Table will not inferre a *Transubstantiation*, their reasons are good. \* *Anreolus* thus argues, *when one thing precisely succeeds another, it is not true to say that that thing to which another succeedeth doth come, and is converted into that which succeedeth: that thing doth not passe into another which ceaseth to be before it come to that*

a In 4. Sent.  
dist. 11. q. 1.  
Cum precise  
num succedat  
aliter, non  
est verum  
dicere quod  
illud cui succeditur  
accidat & con-  
vertatur in  
illud quod  
succedit, imo  
e converso  
succedens  
accedit ad  
illud cui  
succedit, illud  
non transiit  
in aliud  
quod definit  
antequam  
perveniat ad  
illud.

b In 3. Thom.  
disp. 181. c. 3.  
Unso cum  
illu quocunq;  
modo fiat non  
potest non esse  
accidentaria

c In 3. Thom.  
disp. 52. Scilicet.  
q. Per solam  
actionem ad-  
ductivam  
veram non  
explicatur  
vera conver-  
sio substan-  
tialis & Tra-  
substantiatio  
sed solum  
translocatio  
quedam:  
quando una  
substantia so-  
lum succedit  
in loco alte-  
rius non po-  
test propria  
dicti una con-  
versio in aliam.

that other; as for example, wee say  
that the Sea or a river passeth into an-  
other, which is dried up before it can come to  
it: as you say the substance of bread is ab-  
sist before the substance of Christs body  
succeed. b Vasques thus impugnet  
your assertion, if Christs body bee not  
produced de novo but onely united and  
applied to the Sacramentall signes to which  
it was not before, this union, by whatso-  
ever meanes it bee wrought is onely acci-  
dentall, and consequently cannot make a  
substantiall conversion. c Suarez drives  
this nayle to the head, by a meere addi-  
tive action (whereby Christs body is  
brought to bee under the shape of bread)  
the true nature of Transubstantiation is  
not unfolded, such an addition impor-  
teth onely a translocation and not a sub-  
stantiall conversion, when one substance  
onely succeeds in the place of another, the  
one cannot properly bee said to bee conver-  
ted into the other. For how absurd  
were it to say that D. Bishop were  
transubstantiated into D. Smith, because  
D. Smith succeeds him in the See of  
Chalcedon: or that when your fourth  
Lecturers at the Sorbon one after ano-  
ther read in the same pew, that at  
every

every new Lecture there is a new Transubstantiation, and by name that D. Duval who reads at seven a clock, is transubstantiated into D. Filsac, who takes his roome and reads at nine a clock.

3. By this your Exposition you cut your selfe in the hammes, and enervate your maine argument for Transubstantiation. For as I told you in the Conference, the bare affirming *Christs body to be his body*, prooves not that any thing is turned into it. If Christ were now comming in the clouds, and any pointing to the cloud should say *this or there is Christs body*, could any from thence conclude the conversion of the cloud into his body. Every proposition which is of use in argumentation, and can afford or minister a reason to proove any thing, must consist of one or more of the 4 *predicata topica*, or at least one of the *quinque predicabilia*, as every young Sophister can informe you: but in this proposition *This is my Body*, as you expound it, *this my body is my body*, there is none of the 4 *predicata topica*, or *quinque predicabilia*. For the predicate herein is neither *genus*, nor *species*, nor *differentia*,  
nor



nor *proprium*, nor accidents of the subject, but the selfe same with it *re* and *ratione*.

4. Hence it followeth, that the proposition is meerey Identicall and nugatorie, which to affirme of any of the words of the *word of life* especially of these whereby hee instituted a most divine Sacrament were blasphemy, this fearefull consequence thus I inferre upon your interpretation.

Every proposition in which the subject and predicate are the same, not only *quoad suppositum*, but also *quoad significationem*, is meerey Identicall and nugatorie: In this proposition *God is wise*, the subject and the predicate are the same, *quoad suppositum*, but not *quoad significationem*, for the *subjectum Deus* signifieth Gods Essence in generall, the predicate *wise* signifieth but one Attribute in particular: which though in regard of the simplicity of the divine Essence,

Essence, it be all one with  
 God himselfe; yet is it di-  
 stinguished from God *quo-*  
*ad nostrum modum concipi-*  
*endi*, according to our ap-  
 prehension. Likewise in  
 this proposition, *Petrus est*  
*Apostolus*, Peter is an A-  
 postle, or a man is a living  
 creature, the *predicatum*  
 and *subiectum* are the same,  
*quoad suppositum*, for Peter  
 is that Apostle, and that A-  
 postle is Peter, a man is that  
 living creature, and that li-  
 ving creature is a man:  
 yet they differ, *quoad sig-*  
*nificationem*, for the subject  
 signifieth the person of Pe-  
 ter, the predicate his office,  
 and in the other propositi-  
 on the subject signifieth the  
*compositum*, the predicate  
 an essentiall part onely;  
 and so in all other instances  
 your Chaplaine brings:  
 neither can any one instance  
 bee brought of a propo-  
 sition which is not meercly  
 nugatory,

negative, in which the  
*pradicatum* and *subiectum*  
 are not distinct *quo ad sig-*  
*nificationem*.

But according to your  
 exposition in this proposi-  
 tion, *This is my Body*, the  
 subject *this* and the predi-  
 cate *body* are the same, not  
 only *quoad suppositum*, but  
 also *quoad significationem*,  
 not only *quoad rem*, but  
 also *quoad modum*; for it  
 is *idem numero*, which is  
*maximè idem* is predicate  
*de eodem numero*, the subject  
*hoc* standing for and signi-  
 fying bread actually trans-  
 formed into Christs Body,  
 and the predicate Christs  
 Body made of bread.

*Ergo* according to your  
 interpretation, the words  
 of institution, containe a  
 proposition meere Identi-  
 tical or negative.

If I thought you had not already your  
 full load, I could add more weight to  
 my former replies, from the authority

of your great Gamalicks, at whose  
fecte you and your Chaplaine were  
brought up, I meane Aquinas, Soto,  
Durand, and Bellarmine.

Aquinas thus loads you. Some have  
said that the pronounce this is to be under-  
stood not for the instant, in which the word  
is uttered, but for the last instant of the  
whole speech, as when I say taceo, I doe  
not signifie that I speake not while I am  
uttering this word, but that I am silent  
when I have done uttering of it, (is not  
this your owne instance, p. 127.) But  
saith Aquinas this cannot stand, because  
according to this glosse, the sense of Christs  
words should be my body is my body, which  
the above named speech doth not make to  
be so, because it was so before the utte-  
ring of these words.

3. 2. q. 78. art.  
5. 11. q. 1. dist.  
runt, quod  
dictio hoc fa-  
cis demon-  
strationem ad  
sensum, sed  
intelligitur  
hoc demon-  
stratio non  
pro illo in-  
stante locu-  
tionis quo  
profertur hoc  
dictio, sed pro  
ultimo in-  
stante locu-  
tionis sicut  
cum aliquis  
dicit taceo,  
&c.

Sed hoc sta-  
re non potest,

quia secundum hoc huius locutionis hic esset sensus, corpus meum est corpus  
meum, quod predicta locutio non facit, quia hoc fuit ante prolationem vo-  
cis nec hoc predicta locutio significat.

Soto thus presseth you. This opinion  
saith he, (which referreth the pronounce  
hoc to that which is accomplished a ter  
the pronunciation of the whole propo-  
sition, that is, to bread actually turned in-  
to Christs Body) is not consonant to the  
truth,

Pr 4. Sent.  
dist. 11. q. 1.  
art. 5. Sed  
neg. ista opi-  
nio veritati  
consonat, nam  
tunc pronome  
demonstra-  
ret corpus ac  
sensum sa-



veret quod  
corpus est,  
corpus, hæc  
autem forma  
non est ope-  
rativa, nec  
conversiva  
panis in cor-  
pus, quoniam  
ante eius  
prolationem  
id ipsum erat  
verum.

Dist. 8. q. 2.  
Si singulari-  
ter demon-  
straret corpus  
Christi veri-  
tatem posses  
habere pro-  
positio, referē-  
do demon-  
strationem ad  
ultimum in-  
stans prola-  
tionis verbo-  
rum, quia  
tunc corpus  
Christi est  
sub speciebus  
panis, et efficitur  
sensu, hoc,  
id est, corpus  
meum est  
corpus meum,  
sed hæc forma  
non congruit  
Sacramento;  
quia per Sa-  
cramentum  
non efficitur  
ut corpus Christi sit corpus sed solum efficitur quod corpus Christi contineatur  
in Sacramento.

truth, for the the pronounne should demon-  
strate Christs body, and make this sense  
the body is the body. Now this forme  
of speech is no way operative, nor doth it  
turne bread into Christs body, because  
before the uttering of them it was true  
that Christs body was his body.

And thus chargeth you. If the  
pronounne hoc points to Christs Body, the  
proposition may bee true, referring the  
pointing thereof to the last instant of the  
prolation of the words, because then Christs  
body begins to be under the accidents of  
bread, and the sense may bee, this that is  
my body, is my body, but this forme of  
speech is not agreeable to the Sacrament,  
because this Sacrament doth not make  
Christs body to bee his body, but onely  
makes it to be in the Sacrament or under  
the accidents of bread, now the proposition  
so understood as above is expressed, onely  
implies that Christs body is his body, and  
not that it is made by this Sacrament,  
which is against the nature of every Sa-  
cramentall forme wherein that is effected,  
by the uttering of the words which they  
signifie.

Bellarmino thus clearly confutes you, and cuts your throat as it were with a knife whet upon your owne grindstone. Sacramenta words according to Catholiques, are not speculative but practicall, for they effect that which they signifie, whence they are called operatorie, but if the pronounne hoc demonstrate onely the body, the words will bee speculative not practicall, for 'tis alwaies true, pointing to Christs body, to say this is the body of Christ, whether the words be spoken before Consecration or after, either by a Priest or a Laye person, but the Sacramentall words, because they are operatorie, or working words have not their force unlesse they bee spoken by a lawfull Minister, neither are they true before the Sacrament is administred.

De Sacr.  
Euch. l. 2.  
c. 11. Verba  
Sacramenta-  
lia secundum  
Catholicos  
non sunt spe-  
culativa sed  
practica, effi-  
ciant enim  
quod signi-  
ficant, unde  
etiam opera-  
toria dicun-  
tur. At si  
pronomen  
demonstrat  
solum corpus,  
verba erunt  
speculativa  
non practica,  
semper enim  
verum est  
demonstrato  
Christi cor-  
pore dicere  
hoc est cor-  
pus Christi,  
sive id dica-  
tur ante con-

secrationem sive postea: sive a laico, sive a sacerdote, in verba Sacramen-  
talia quia operatoria non sunt vera nisi dicantur ab illo qui est legitimus  
Minister, neque sunt vera antequam Sacramentum efficiatur.

## P A R. 14.

*That in the words of the institution of the cup. this cup is the New Testament in my blood, there are divers figures is proved by unavoidable consequences, and the confession of our Learned Adversaries, Sal-  
moron, Barradius  
and Janse-  
nius.*

**T**He two kinds in the Lords Supper, are like the eyes in our body which are mooved by the same nerve opticke : or doub/e strings in an instrument which are tuned alike : a comparative reason therefore drawne from the one to the other cannot but be of great force. The sixth argument therefore in the Conference as you reckon was from thence drawne after this manner.

The words used in the Consecration of the bread, are so to bee expounded as the like in the consecration of the cup.

But the words used in the Consecration of the cup, are to bee expounded by a figure.

*Ergo* the words used in the Consecration of the bread, are to bee expounded by a figure.

In this Sylogisme, because you lay your batteries at both propositions, the Major and the Minor I will fortifie them both, and first the Major. It is a topick axiome *similium est idem iudicium*, like are to be judged by the like, and these are so like, that *• Bellarmine* himselfe draweth an argument from the one to the other. *I will add* faith hee a most forcible argument. *If the pronounne* *hoc* *used in the Consecration of the bread, demonstrateth bread, then also the same pronounne* *this* *used in the Consecration of the cup must needs demonstrate wine, the validity of which consequence dependeth upon the correspondencie betweene the words used in the institution of each kinde, neither indeed can any reason bee assigned why the*  
words

a L. 1. de  
Sacr. Euch.  
c. 10. Adde  
argumentum  
robustissimū  
ex scriptura.  
Nam si hoc  
demonstra-  
ret panem,  
ita etiam in  
consecratione  
vini hic. Sive  
hoc demon-  
straret vinū.



words used in the one, may not as well admit of a figure as the words used in the other: both are dogmaticall, both have a precept annexed unto them, both are words of a Testament, both Sacramentall, and according to your doctrine alike operator: never therefore exclaime against us for expounding the words used in the institution of the bread by one figure, when you expound the words used in the institution of the cup by two figures at least. Blame not us for interpreting *This is my Body*, that is a *signe or Sacrament of my body*, when you your selves interpret *This cup is the New Testament*, that is, *this drinke is a signe or Sacrament of the New Testament*: If you alleadge that *Calix* is expounded in the same place by *funditur*, and argue from thence, that because the blood of Christ and not wine is shed for us: therefore this cup must needs signifie his blood: I answer, that the figure in *panis* in like manner is expounded in the same place by *frangitur*, and argue that because bread is broken in the Sacrament, and not Christs body, therefore (this) must needs signifie this bread. If you replie that *frangitur* is

1 Cor. 11. 24.  
This is my  
Body which  
is broken.

put for *frangetur*, I will say in like manner, that *funditur* is put for *fundetur*. The Major being therefore put out of all doubt, let us examine the Minor, which was this. The words used in the Consecration of the cup, are to be expounded by one figure or more. For the words as they are recorded by Saint Luke, are these, *This Cup is the New Testament in my blood*. Where we have a double figure: First, a Metonymic, *continentis pro contento*, the cup is taken for the thing contained in the cup. Secondly, *signatū pro signo*, the Testament for the Signe, Seale, or Sacrament of the New Testament. So saith *Theophylact*, alleadged by you. In the Old Testament Gods Covenant was confirmed by the blood of bruit beasts: but now, since the Word was made flesh, *He sealed the New Testament with his owne blood*. So your *Gorran*, the blood of *Iesus Christ* is the confirmation of the New Testament, for a Testament is confirmed by the death of the Testator. Nay so your most accomplished Jesuits, *Solmeron*, and *Barradius*, *Solmeron* pointeth to a double figure, saying, in these words we have a double figure, first, the cup being

Luk 22.20.

In Luk. 22.  
*Sanguine suo  
 novum Te-  
 stamentum  
 obsignavit.*

Gor. in Luk.  
 22. *Sanguis  
 Christi est  
 confirmatio  
 novi Testa-  
 menti.*

Solm. Jes.  
 Tom 9. Tract.  
 15. *Subest  
 in his duplex  
 metonymia,  
 primo quia*

K

put

continent  
ponitur pro  
contineo, id  
est poculum  
sive calix pro  
vino eo quod  
vinum in ip-  
so continetur  
Secundum est  
in eo quod co-  
tentum in po-  
culo factus  
vel Testamē-  
tus dicitur  
novum, cum  
fit eius sym-  
bolum.

Tom. 4. l. 3.  
c. 5. de instit.  
Euch. Testa-  
mentum su-  
mitur pro le-  
gato Meto-  
nymice, conti-  
nem. Testa-  
mentum su-  
mitur pro co-  
tento legato  
vel heredita-  
te, hoc sensu  
sanguis Chri-  
sti est Testa-  
mentum no-  
vum, id est  
legatum no-  
vum & ad-  
mirabile.

put for that which is contained in the cup  
Secondly, the Testament for a Symbol  
thereof. Barradius though he expound  
the word Testament as you doe for  
Legacie bequeathed by Christs will  
yet he addeth expressly, that it is  
taken by a figure called Metonymy  
What say you here to this, the  
word Testamentum is here taken pro-  
perly enough. For not onely a man's  
ward will, but also his outward written  
will in parchment, is commonly called Te-  
stamentum, because it is an authentic  
signe of his will. I pray expresse your  
selfe a little farther, what meane you  
by properly enough? doe you meane  
by an usuall figure, or without a  
figure, if you meane by an usuall figure  
assent unto you, and it sufficeth for the  
strengthening of my argument: if you  
meane without a figure, name me one  
Author of note, Divine or Civile  
who before you affirmed that either  
Legacie bequeathed by will, or the paper  
and parchment in which the will is  
writtē is in propriety of speech without  
any figure, either *διαθήκη* in Greeke,  
Testamentum in Latine, or Will in En-  
glish. Not to take the advantage

might against you, that the blood of Christ as you beleeve it to bee in the Sacrament cannot bee an authentickall signe of Christs will, because if wee should grant it to be there *really*, in your sense : yet it is not there visibly, and therefore cannot be an authentickall signe of it, like the paper or parchment you speake of, or as we teach the wine in the cup to be : I shall bee much indebted unto you if you can resolve mee how the blood of Christ can be without any figure, his last Will and Testament, with

1. He made his Will at this his last Supper, but made not then his blood.

2. His Will was his just determination or appointment of what he would have done after his death, his blood is no such thing.

3. The Scripture speakes of blood of the Testament, *hic est sanguis novi Testamenti*, never of a Testament of blood.

4. Blood is a substantiall part of the Testator, and therefore not his Will or Testament.

5. Every Will is either written or nuncupative, the blood of the Testator is neither.

*Digest. de  
test. Testa-  
mentum est  
voluntatis  
nostrae iuxta  
sententia de  
eo quod quis  
fieri velit  
post mortem  
(uam.  
Mat. 26. 28)*



a Ian. har.  
 Evang p 910  
 Dicendum  
 est certum  
 esse hanc lo-  
 cutionem,  
 hic calix  
 novum Te-  
 stamentum  
 est in meo  
 sanguine,  
 non posse  
 accipi in  
 proprio sen-  
 su, sed per  
 tropum quē-  
 dam. Sive  
 enim Calix  
 dicitur acci-  
 pi pro vascu-  
 lo potorio  
 de quo tibe-  
 bat Aposto-  
 li, sive pro  
 sanguine Sy-  
 necdochicē  
 in ipso pocu-  
 lo contento,  
 non potest  
 consistere ut  
 in illis verbis  
 sit propria  
 locutio: Ne-  
 mo enim  
 dixerit pro-  
 pria locutione  
 vasculum  
 illud potori-  
 um fuisse  
 Testamen-  
 tum, cum in-  
 certum sit an  
 illuc ex-  
 eas illud po-

After you have blunted the edge of these weapons, see how you can rebate the point of <sup>a</sup> Iansenius his darts which he lets flie levell at you. These words saith he, cannot bee taken properly, whether the cup be taken for the vessell used for drinking, or for the blood of Christ by a Synecdoche: for no man will say that the vessell in propriety of speech is Christs Testament, sith the Scripture testifieth that Christs Will is eternall, so is not that cup, which no man knoweth whether it be extant at this day or no, neither can the blood of Christ bee properly said to be his Testament, for his Testament is one, not many, and Paul in the Epistle to the Hebrewes, teacheth out of Jeremie, that the Gospell is the New Testament, Christs blood is not therefore properly the New Testament. Moreover in Matthew and Marke the blood is said to be the blood of the New Testament, it is not therefore the New Testament no more then the blood of Bullocks is the Old Testament. Lastly, the word cup cannot be taken for blood contained in the cup, as it is evident by that which is added in my blood. For the speech will not bee congruous if thou say this blood is the New Testament

are figurative.

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ment in my blood: the cup therefore must be properly taken for the vessell, which undoubtedly in the proper signification is not the New Testament, wherefore of necessity wee must confess that these words *this cup is the New Testament in my blood*, cannot be taken in the proper sense, but are spoken by a trope or figure.

culum, ac  
novum Te-  
stamentum  
aeternum esse  
omnes testa-  
tur scriptu-  
re, sed nec  
sanguis in  
calice conten-  
tus potest pro-  
pria locutione  
dici Testa-  
mentum.

K 3

P A R.

## P A R. I 5.

*That the words of our Saviour, Matth.  
26. 29. I will drinke no more of this  
fruit of the vine, are meant of the Evan-  
gelicall cup, or Sacrament, is proved a-  
gainst D. Smith and S.E. by the testimo-  
nie of Origen, Clemens Alexandrinus,  
Cyprian, Austin, Chrysostome, Druthe-  
marus, the Author of the booke de Ec-  
clesiasticis dogmatibus, Jansenius, Ma-  
donat, the Councell of Wormes and  
Pope Innocentius: and D.  
Smith and his Chap-  
laines evasions  
refuted.*

**T**He last argument prosecuted in the  
Conference, was taken out of the  
26. of Saint Matthew, ver. 29. where  
Christ himselfe not onely after the  
blessing of the cup, but also after he  
had ministred the Communion, saith,  
*will drinke no more of this fruit of the  
vine.* Doubtlesse Christ who instituted  
the Sacrament, and immediatly before  
consecrated the cup, ver. 28. best knew  
what

what it was; wine or blood, and he resolves us that it *was the fruit of the vine*, and that we all know is wine, not blood, whence I framed this Syllogisme.

{ No blood is in propriety  
of speech the fruit of the  
vine.

< That which Christ and his A-  
postles dranke in the conse-  
crated Chalice was the fruit  
of the vine.

{ Ergo it was not blood.

For this blow you have a double  
ward; the first is, that Christ called his  
blood the fruit of the vine, because it  
was such in appearance, the accidents  
of wine remaining after the substance  
thereof was turned into Christs blood.  
Put the question but to your owne con-  
science, and I dare say it will tell you  
that this your answer is a meere shift  
and evasion. For why should not Christ  
who is the *truth*, rather call that hee  
dranke according to that which it  
was in substance and truth, then that  
which it was as you teach onely in ap-  
pearance; who ever heard accidents  
without substance, quantity or quality,  
moysture or rednesse called the fruit of

*Evan.*

*Refut.*



the vine? did Christ drinke meere accidents in the cup? or doe you at this day in the consecrated Chalice? if so, your Priests could never be at any time over-scene or become light-headed in drinking never so much of the consecrated cup. For it is a thing never heard of, that meere accidents should send up a fume, much lesse overcome the braine, and cause drunkenness in any man, and I hope you will not flie to a miracle, and say that your Priests braines are intoxicated by miracle, in case he take a dram too much of the wine he hath consecrated. Your owne Schoolemen put the case, that a Priest may sometimes forget himselfe by drinking too deepe even in the holy cup. But I presse not this so much as that you in this your answer forget that we are about the Sacrament, where you will by no meanes allow of any such figure as excludeth the verity of the thing, otherwaies if you take a liberty to expound these words by a figure, and say, that Christ by a trope here called that which was his blood, wine, you shall never debarre us of the liberty of expounding the former verse by the like figure, and saying, that Christ called

called by a trope that which was in truth wine, his blood. 'Tis hard to say, and more then you can prove, that Christ ever dranke his own blood upon earth: \* Christ neither dranke his blood properly nor metaphorically, but wine he was to drink in heaven metaphorically as himselfe said, *Luke the 22.29,30.* I appoint unto you a kingdome, that you may eat & drinke at my table in my kingdome, therefore Christ spake not of his blood, but of wine, when he said, *I will drinke no more of this fruit of the vine till I drink it new in heaven,* thus your own *Maldo-*

*a Mal. in Mas 26. In calice non erat bibiturus sanguinem suum nec verè nec metaphorice, vinum autem metaphorice bibiturus erat. Ego inquit dispono vobis ut edatis & bibatis super mensam meam in regno meo, ergo non de sanguine suo seu de vino dixit, non bibam amodo de hoc genere vitis. Evaf. 2.*

Yet you have another ward you say, p. 162, 163, 164. that there is a *Legall* cup, and an *Eucharisticall*, both mentioned in *Saint Luke*, and that these words were spoken of the legall or common cup, as *Saint Ierome*, *Saint Bede*, *Saint Theophylact* expound.

This ward will not beare off the blow which comes with such a weight, that it drives your weapon to your head, for

1. 'Tis evident to any man that wilfully shuts not his eyes, that *this* in the 29. ver. hath reference to *this* in the 28. ver,

*What is meant by the fruit of the vine, drinke ye all of this, for this is my blood, but I will not drinke henceforth of this fruit of the vine, these words immediatly follow the other, and of necessity have relation to them: neither can they have relation to any other cup then the Eucharistical here, and in Saint Marke, because they make mention but of one cup, and that cup whereof Christ said, drinke ye all of this, for this is my blood of the New Testament. This reason alone convinced the conscience of your Learned B. Iansenius who thus writeth upon this verse, Some Catholickes saith he, affirme that these words were not spoken of the Lord after he had drunke of the consecrated cup, but after the former, whereof mention is made in Saint Luke. But the order of the Evangelists will not suffer it. For sith Matthew and Marke make mention of no other cup then the consecrated, when it is said by them, of this fruit of the vine, no other cup can be conceived to be pointed to or demonstrated by them, then that cup whereof they make mention. Of the same minde is Tuelmanus, whose opinion Barradius the Jesuite related and defendeth in his 3. Booke of the Eucharist, c. 5.*

**b Harm.**

**Evangel.** Aff-  
erunt qui-  
dam Catholi-  
ci hac verba  
non esse di-  
cta a Domino  
post calicem  
sacrum, sed  
post priorem,  
cuius memi-  
nit Lucas, at  
id non pati-  
tur ordo  
Evangel: cum  
enim Mat-  
theus &  
Marcus nul-  
lus alterius  
mentionem  
fecerint pra-  
terquam sa-  
cri, quando  
dicitur ex  
hoc genimine  
vitis, nullus  
alius calix  
intelligi po-  
test ab ijs  
demonstratus,  
quam cuius  
ipsi memine-  
runt.

2. The Authors alleadged by you to the contrarie doe not weaken the sinewes of my argument, for neither *Jerome*, nor *Bede*, nor *Theophylact* denie these words to be spoken of the consecrated cup, though they allegorize upon them.

3. By following *Bellarmino*, you and your Chaplaine are fallen into a fowle flaw, either you must say you tooke up your quotations upon trust, or els confesse you are a falsificator. For none of these Fathers alleadged by you, either in words or by consequence say that you put upon them, to wit, that the words mentioned in Saint *Matthew* are to be understood of the Legall or common cup, Saint *Jerome*, and *Bede*, and *Anselme* have no distinction of two cups, but leaving after their manner the literall sense, expound allegorically the vine to be the people of the Jewes, and the fruit of the vine to be either their beliefe or their legall observances and ceremonies. *Theophylact* indeed makes mention of two cups, but saith not that

c Cum Iuda  
crediderint  
et adduxerint  
eos Pater a  
fidem, tunc d  
vino centi bibi  
Domini, vi  
nea transpla  
tata est po  
pulus Israe  
in per Iere  
miam Domi  
nus loquitur  
dicis ergo se  
Dominus ne  
quaquam d  
hac vinea  
esse bibitu

tum nisi in regno Patris, regnum Patris fidem intelligo esse credentium  
d Vini est plebs Iudaea, &c. e Non delectator amodo ceremonijs limi  
populi.

the



*What is meant by the fruit of the vine,*  
the words alleadged by me out of Saint  
*Matthew* are to be referred to the le-  
gall or common cup mentioned in Saint  
*Luke*.

4. You are cast by your own wit-  
nesses, for *Ieromo*, *Bede*, and *Theophylact*,  
referre these words to the blood of  
Christ, and consequently to the Eucha-  
risticall cup as *f Maldonate* confesseth,  
wherein they doe but write after the  
Copie of the Ancient Fathers.

1. Origen. *That drinke which Christ*  
*confessed to bee his blood, is*  
*the fruit of the true vine, and*  
*is the blood of that grape*  
*which being put into the*  
*wine-presse of his Passion*  
*brought forth this drinke, we*  
*cannot alone either eat of this*  
*bread or drinke of this fruit*  
*of the true vine,*

2. Clemens Alexandrinus. *Christ*  
*shewed that it was wine*  
*which was blessed, say-*  
*ing, I will not drinke from*  
*henceforth of this fruit of the*  
*vine.*

3. Cyprian. *Alleadging the words*  
*of Saint Matthew, I*  
*wil*

*In Mat.*  
*c. 26. v. 29.*  
*Jerom in*  
*comment.*  
*Beda, Euthy-*  
*mius &*  
*Theophyla-*  
*ctus hoc loco*  
*ad sanguine*  
*Christi refe-*  
*runt.*

*In Mat.*  
*Tract. 35. Po-*  
*tuisset quem*  
*Deus verbum*  
*sanguinem*  
*suum fate-*  
*tur, est gene-*  
*ratio viti ve-*  
*re, & est san-*  
*guis uva il-*  
*lius que mis-*  
*si in torcular*  
*passionis pro-*  
*culis potum*  
*fecit.*

*Pedag. l. 3. c.*  
*2. p. 116. ὅτι*  
*ὁ ὁὐκ ἔν τῷ*  
*οὐλοῦνθι*  
*ἀπὸ τοῦ*  
*πάλιν πρὸς*  
*τοῦ μαθητῆ*  
*λέγων ἂ μὴ*  
*πινῶ τῷ*  
*ζιῶματι &*  
*τῷ ἀμπέλου.*

What is meant by the fruit of the vine.

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Epist. 63.

Qua in parte  
inuenimus  
calicem mix-  
tum fuisse  
quoniam Do-  
minus dixit,  
vini misce  
quid angus-  
tiam summa  
dixit.

will drinke no more of this  
fruit of the vine, addeth,  
where we finde that the cup  
was mingled which the Lord  
offered, and that it was  
wine which hee called his  
blood.

4. Epiphanius fights against the  
Encratites with the same  
weapon wherewith Saint  
Cyprian foyled the Aqua-  
rij. Their Sacraments saith  
he which are administred in  
water onely, not wine, are  
no Sacraments, wherefore  
they are reprooved by our Sa-  
viours owne words, saying, I  
will not drinke from hence-  
forth of the fruit of the vine.

Com. Her. l. 2.  
heres. 47. In  
hoc a recto  
saluatoris  
sermone re-  
darguantur,  
quia dicit  
non bibam  
de fructu  
vitis huius.

5. Saint Chrysostome makes the like  
use of these words of our  
Saviour against the here-  
tiques in his time, why did  
he not say water but wine?  
so plucke up by the rootes  
another wicked heresie,  
for seeing that there are  
some who in the Sacrament  
use water, he sheweth that  
when

In Mat. Ho-  
mil. πβ  
ἀντα τὰ μν-  
στρια παρ-  
ελαβόντες  
παρέδωκεν  
ἐν τῷ γαστρί.  
μα τὸ φῶς  
τὰ ἀμύμητα.  
Lucas non  
narrat histo-  
riam suo or-  
dine, sed per  
anticipationē  
narrat id  
quod suo loco  
Ma-theus &  
Marcus nar-  
rantur &  
quest. Evang.  
l. 1. c. 42.

a Bellar. l. 1.  
de Eucha.  
c. 11. Augu-  
stinus non  
perpendit  
hunc locum  
diligenter.

6. S. Austin

when the Lord delivered the  
Sacrament, he delivered wine  
of the fruit of the vine, saith  
he, now the vine certainly  
produceth wine not water.

in his 3 book of the consent  
of the Evangelists, c. 1. and  
elsewhere professedly hand-  
leth the point of difference  
betweene you and mee,  
whether Christ spake these  
words of the Sacrament af-  
ter the consecration of the  
cup, or before, and resolveth  
it thus, that he spake them  
after the consecration of  
the cup, as Saint *Matthew*  
and Saint *Marke* place his  
words, and whereas you  
object out of Saint *Luke*,  
that they were spoken be-  
fore, he answereth that S.  
*Luke* by anticipation rela-  
ted that which *Matthew*  
and *Marke* relate in their  
proper place. Which his an-  
swer is so pertinent and so  
full for us, that *a Bellarmine*  
puts a slur upon this most

Learned

Learned Father for it, saying, *he did not well weigh the place.* I thinke the Cardinall rather did not ballance his own words with judgement, in censuring so rashly the prime of all the Latine Doctors.

7. Eucherius Commenting upon these words, *till I drinke new wine with you in the kingdome of my Father,* saith, *the kingdome of God is the Church, in which Christ daily drinketh his blood by his Saints, as the head in the members.*

8. Christianus Druthmarus after hee had allegorized upon these words a while, falleth upon the literall interpretation, saying, *that from the houre of the Supper he drank no wine till he was made immortal and incorruptible.*

9. The Author *de Eccles. dogmat.* and the Councell of Wormes say categorically and expressly, *that wine*

*Gardiner ad  
obiect. 27. nō  
bibam amo-  
dō de fructu  
viti donec  
novum bibe-  
ro in regno  
Dei. regnum  
Dei Ecclesi-  
a est, in qua  
quotidie bi-  
bit sanguis  
suum Chri-  
stus per san-  
ctos suos, tan-  
quam caput  
in membris  
ex Eucherio  
In Mat. 26. 28  
v. 29 Vini  
Indea vinum  
Patriarchar-  
& Prophetar-  
um, &c. sicut  
simpliciter  
ab illa hora  
cena non bi-  
bit vinum  
quousque im-  
mortalis fa-  
ctus est &  
incorruptibi-  
lus post resur-  
rectionem.  
Ant. de ecc.  
dog. c. 75 &  
was Concil. Worm.*



c.2. Vinum  
fuit in re-  
demptionis  
nostra myste-  
rio, cum dix-  
it non bibam  
de hoc geni-  
mine vitis,

was in the mysterie of our  
redemption, when Christ said  
I will drinke no more of the  
fruit of the vine.

10. Innocentius Bishop of Rome, a  
great stickler for your car-  
nall presence, and the God-  
father if I may so speake of  
Transubstantiation, who  
christned it in the Councell  
of Lateran, yet in the ex-  
position of this place dis-  
senteth from you, and con-  
senteth with all the Ancient  
Fathers, Greeke and Latine  
above alleadged, saying, it  
is manifest Christ consecra-  
ted wine in the cup by those  
words which he added, I will  
not drinke from henceforth  
of the fruit of the vine.

Yea but your Chaplaine S.E. wise-  
ly admonisheth me, that the Councell  
of Wormes and Innocentius, howlo-  
ver in the exposition of this place, they  
joyne with us yet that they were  
thorough Papists. The stronger say I  
their testimonie against you, and a greater  
presumption of the evidence of  
truth

l. 4. de myst.  
missæ. c. 27.  
quod autem  
vinum in ca-  
lice conse-  
craverat pa-  
ter ex eo  
quod ipse  
subiunxit,  
non bibam  
modò de  
genimine  
vitis.

truth on our sides which extorteth such a confession from our greatest opposites.

---

P A R. 16.

*Of the Bishops Chaplaine and Champion  
S.E. his cowardly Tergiversation, base  
Adulation, shamelesse Calum-  
niation, and senselesse  
Scurrilitie.*

**B**Y this time you see cause enough why in the forefront of my letter, I wish you a better cause : I am now in the third and last place to assigne you the reasons why I wish you a better Advocate.

These are in summe foure, viz. S.E.  
his

1. Cowardly Tergiversation.
2. Base Adulation.
3. Shamelesse Calumniation.
4. Childish subsannation and senselesse Scurrilitie.

a Plynie

I.

Tergiverfa-  
tion.

Nat hist.

2.c.44. In

Olympia por-

icus fuis mu-

ica arte ita

nstructa ut

micam ad

vocem mul-

as edires,

iēta

πτα qvov,

tu septupla

*a* *Plinie* writeth that in the porch of *Olympia* the same voice is seven times repeated by an *Eccho*, such is the relation of *S.E.* wherein for answer to my seven arguments in seven Sections, he returns your voice, and reiterates your distinctions and evasions *seven times at least*, I am perswaded that he hath by this time got your answers by heart, he hath conned them over so often. It should seeme that at *Doway* they professe an eighth liberall Science called *Battologie*. As for perfecting your Lordships answers where they were *lanke* and *defective* he seemeth to have made scruple of conscience thereof, least being but your *second* he should goe before you in any thing. Wherein he shewes himselfe as good a servant to your Lordship, as the antient blacke-moored shewed themselves subjects to their Prince, who if hee were maimed in any part of his body, they maimed themselves in that part, because they thought it unseemely that any subject should be a more proper man or compleate then his King. Among many instances of his halting together with you in your lame answers, I note three which are most notorious and

Diadorus Si-  
clus. l. 3.

αρχον γαρ

πολαμβα-

ν τε βα-

σιλει τρηπ-

μην ε μη

ετταc ου-

ταcτα χα-

c.

and obuious to every vulgar eye.

I. In answer to my first argument to proove the words of institution to bee tropicall or figurative out of *Tertullian*, you p.28,29. & *Seq.* either ignorantly or wilfully mistake a type for a trope, and are call figure, such as were the legall rites for a figure in words or rhetoricall ornament of speech and tell us of a meere figure, and of a figure which hath verity joyned with it, *as when a King in tryumph sheweth how hee did behave himselfe in the warre.* S.E. runs away with this errour, through many Pages and Sections, and when hee is out of breath, p.57. leaves the Reader to subscribe, that if the distinction be not good of a figure and a meere figure, that either the Son of God whom the Scripture calleth the figure of his Fathers substance is a meere figure void of being, God without divinity, or that he is a meere fiction, and againe, p.58. A signe, image, or figure, is not necessarily void of being, as you conceive a shadow to be. Sacraments are signes and have some being, man is an image of God, yet a substance, the Sonne of God according to



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Eras. Adag.

“to Saint *Paul* is the figure of his Father's substance (he should say image of his person) but not an *empty figure*, unlesse that be *empty* which hath in it a whole infinitie of perfection. *Quid ad Rombum?* whats this to my argument, *ego disputo de alijs ille responder de cepis*, I dispute of tropes, he answers of types, I dispute of words, he answers of things: I dispute of Metaphors or Metonomies, he answers of images and Sacraments. Is Christ I pray you a trope? is man a figure in Rhetoricke? are the Sacraments Metonomies? is a King acting his owne tryumphs a Metaphor or an Allegorie? if you are ashamed to say so, bee then ashamed of your and your Chaplaines shifting evasions in your answer to my first argument.

2.

P. 67.

When in answer to my second argument taken out of Saint *Augustine* third booke, *de doctrina Christiana*, you said that the speech of our Saviour, *Iohn* the 6. *Unlesse you eate the flesh of the Sonne of man, you have no life in you*, is according to Saint *Augustine* mixt of a proper and a figurative speech, and I replied upon you, that it is most certaine that Saint *Austin* in that place by *figuratio locutio*,

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*Ibid. de dec.  
Chris l. 3. c.  
16. Si hoc  
iam propriè  
sonat, nulla  
putetur figu-  
rata locutio.*

locutio, ment such a one as could in no sense be proper, for S. *Austins* words are, if this now be taken in the proper sense, let it be accounted no figurative speech. Besides he speaketh of such a speech wherein an horrible wickednesse is commanded or a verteous action prohibited, which can in no sense bee true in the proper acception of the words: Otherwise it should be lawfull to sin, because expressely commanded, and sinfull to doe well, because forbidden. To this reply he rejoynes *negry quidem*.

When in refutation of your answer to my argument, drawne from the pronoun this in the words of the institution, whereby you will have understood this bread transubstantiated into my body; I inferred this consequence thereupon, that the words of Consecration make nothing for Transubstantiation or any thing els. For a proposition that is meerely identicall, *quoad significatum* proves nothing at all. I may truly say, pointing to Christs body in heaven at the right hand of his Father, this or that body of Christ is his body, and will it hence follow, that bread or any thing els is substantially turned

3.

P. 300.

turned into Christs body? your Chap-  
 "laine answers no, but something els,  
 "how els could your mouth utter such  
 "an impertinent discourſe, with which  
 words hee concludes the fiſt Section.  
 And thus as when *Philip* of *Macedon*  
 walked in ſtate, *Clisophus* his flatterer  
 comes in ſtrutting after him, and when  
 afterwards *Philips* thigh was run  
 thorough ſo that hee halted downe-  
 right, in comes *Clisophus* limping after  
 him in the like manner: ſo where you  
 are confident in your answer, *S.E.* is  
 peremptorie, where you are profuſe, he  
 is redundant, where you are imperfect,  
 he is defective, where you are lame, he  
 halteth downe-right.

## 2.

## Adulation.

Numero 179.

Cato obicitis

Fulvio.

Nobiliori

quod milites

per ambitio-

nem donaret

coronis, levis-

ſimū de cau-

ſis, nempe

quia vallibus

curaviſſent,

aut utrum

ſtrenue fo-

diſſent, quia

The beſt is, what he is faultie in his  
 answers, hee mends in his *encomiums*,  
 and where he is defective in Argumen-  
 tation, he ſupplies it to the full with flat-  
 tery and Adulation. *Erodus* in his book  
*de Iure Armorum*, teacheth that none by  
 the law of the Romanes might have a mil-  
 itarie garland given him, but upon ſome  
 noble exploit done by him, as ſcaling the  
 walls of a Cittie, or firing the enemies  
 Tents, or the like. And therefore were  
 reade in *Aulus Gellius*, that *Mar-*  
*Cato*

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Cato that Romane Worthie, framed a bill of indictment against Fulvius Nobilior, for rewarding his souldiers with garlands upon light occasions, and for mean services, as for looking to their fence, for digging a well strenuously. A like bill of indictment I might put in against S.E. for crowning you with a garland for doing no noble exploit at all, but onely holding up your buckler most valiantly. I referre my selfe for prooffe hercof to his owne words wherewith hee endeth his Pamphlet, I should say his Pageant. So my Lord (saith he) though hee were not permitted once to put an argument, nor so much as to shew the grounds of our tenet; using the buckler onely, and never suffered for to draw the sword, got the field, and bore away the prize. A noble prize no doubt

*inquit Cato  
vidit quen-  
quam donari  
coronâ cum  
oppidum non  
esset captum  
aut incensa  
hostium ca-  
stra Gellius  
not. amic. l. 5.*

P. 192.

*Egregiam verò laudem & spolia ampla  
refertis tuq; puerq; tuus.*

A remarkable victory, and rich spoiles, like those at Salmacis gotten without shedding a drop of blood or sweat. If Ctesiphon had met with no better an Advocate before the Judges, that sate in Areopagus at Athens, he had certainly lost his Crowne, the best flower whereof

*Erast. Adag.  
Sa macida  
spolia sine  
sanguine &  
sudore.*

was



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was \* Demosthenes his eloquence: yet as he ends, so he begins this his Panegyrick rather then Apologic: as his last, so his first *ishes* after the French manner, are larded with your praises in such a fulsome manner, that I wonder your Lordships stomacke could brooke them.

P.3.

This Conference being short, I presently read it over, and liked so well some fragments of my Lords answers which the Minister hath imparted, that I desired to see the whole: but could not then get a copie. Having lighted now at length on a Latine one, and liking it exceeding well, I thought good to translate it, and impart it to others by the print. And could the

P.4.

P.189.

Reader have beene a spectator, and seen this action in the life, he would have acknowledged what M. Knevet hereupon did confesse, that M. Featley was too young for  
“ D. Smith. He is many waies to weak  
“ to undertake so great a wit, so ready is  
“ answer, so strong in argument, so con-  
“ versant in Scripture, Fathers, Divines.  
Much lesse (what ever out-recundance makes him thinke of his ability) is be-  
able to over-match an understanding so  
full of light, so ample, so vigorous, excel-  
lently furnished with all variety of learn-  
ing.

ning. *Davius ne loquitur an herus*, who is the speaker you, or your servant? if S.E. bee your Chaplaine as his every where exhibiting unto you more then ordinary reverence should implice; I will be bold to tell him that he is sometimes very *saucie* with you, to spend his judgement upon your answers in such sort as he doth. It may be the Bishops of *Chalcedons* Chaplaines use such familiarity with their Lords: but assuredly the Chaplaines to the *Ordinaries* of England know better their distance. But if as we know that *Mathew Tortus* is Cardinall *Bellarmino*, and *Doleman* is Father *Parsons*, and *Marcus Antonius Constantinus* is Steven Gardiner, so S.E. is *Smithus Episcopus*, then I am forrie to see a Reverend Prelate so endeared to the Pope, and Cardinall *Brandinus* to be driven to this exigent, for want of a *Herauld* to blazon his owne armes and trumpet out his owne titles and praises. Yet I marvell not at it, because *Chalcedon* is very remote, and farre from good neighbours. Howsoever, whether it be hee or you, Edward Stratford, or *Episcopus Smithus*, it mattereth not much, *domesticum testimonium* is of little force in this

P. 34.

case, it will add no more to you then it can detract from me. For love looked through that end of the perspective glasse, which maketh the object seeme bigger: but hatred through that end which maketh it seeme lesse then in truth it is. Be it *θωπεΐα*, or *αλαζονία*, or *πειραυτολογία*, selfe flattery, or servile flatterie, I passe by it, but I cannot so lightly passe the shamelesse flanders which I finde in this pamphlet cast by S.E. upon the dead and the living.

3.  
Calumniatio

P.191.

That you may be a *Chevalier de gloire* and a renowned conquerour, *M. Knevet* must be your prize and die at Venice a Profelyte. For sa S.E. your Herault proclaimes to the world. *M. Knevet upon the Ministers poore carriage in the dispute and Tergiversation, afterwards when he should have answered, disliked the Protestants cause (which hee saw their Champion could not make good with argument in the presence of a Scholler, nor durst face to face appeare to defend it) and soone afterwards was reconciled to the Church, and at Venice died a Catholike.* In this whole passage there is not a word true in your sense, but onely that *M. Knevet died at Venice*, if hee were re-

con-

conciled to your Romish Church, and died a Papist, name me the Priest who reconciled him, and on his death bed annealed him, and after his death buried him with your Romish rites, and bring some good prooffe and testimonie hereof, to cleare your Chaplaine from the fowle imputation of belying the dead. Verily of all fowle we most hate and detest the crowes, and of all beasts the *Iackalls*, because the one diggs up the graves, and devoureth the flesh, the other picketh out the eyes of the dead. Had M. *Knevet* after he left *France* and travelled into *Italy*, when hee was out of hearing the divine harpe of *Orpheus*, I meane the preaching of the Gospell, beene enchaunted with your *Syren songs*, I should have more grieved then marvelled at it: he being a young Gentleman of a facile and affable disposition, and not deeply learned. But the truth is, he was constant in the truth of his Religion to his last breath, and as the Lord *Knevet* and other of his alliance, and M. *Russell* and other of his acquaintance at *Venice* can testifie, he crowned his other good parts and graces with perseverance in the *Orthodox faith* to the end.

A kinde of  
Foxes in  
Barbarie.



*A censure of S.E. the Bishops Chaplaine.*

Howbeit because *Venice* is farre off, and *M. Knevet* being dead cannot speake for himselfe, your *Knight of the post S.E.* thought he might securely by an *officious lie*, tending so much to your reputation, and credit of the Catholique cause indeare himselfe to your Lordship. For he knew well *mortui non mordent* &

*Nulli gravis est percussus Achilles.*

But certainly as he there forfeiteth his honestie, so hee forfeited his wits also, when p. 23. with a forehead (made of the same brasse whereof the images are " he daily worshipping) he affirmes in " print, that since our Conference at " *Paris* in England it selfe twise to his " knowledge I refused to meete your " Lordship in dispute. For who will beleieve that your Lordship whom your very <sup>a</sup> enemies acknowledge to be endewed with a very great measure of wisdom, could be so carelesse of your selfe as comming into England with faculties from the Pope, and thereby incurring the penalty of the lawes, that touched not onely your Miter, but your head, to send two challenges to the Arch-Bishops Chaplaine in house, to meet you at a disputation, especially after

a Lib. presd.  
Benedictino-  
rum quem  
omnes habent  
prædoctissimo  
prudentissi-  
moq; magi-  
stro.

after you heard that there were two Proclamations out for your apprehension. No Sir, 'tis well knowne, that when you were in England you *played least in sight* and concealed your selfe not onely from Protestants, but from those who were most addicted to your Romish religion whereof they complaine in print. *In England say they it is a very hard matter to have accesse to the Bishop and his Vicars, because they most warily hide themselves, and againe the Bishop of Chalcedon cannot be spoken withall without probable danger of imprisonment, death, banishment or grievous trouble, and as well himselfe as his Vicars lurk for feare of persecution.*

As for my declining a second meeting with you in *France*, which you upbraid me with, *p. 180. usq, 188.* the indiffident Reader even by your own relation will perceive, that the feare and difference which hindred the second meeting was on your part, and not on mine, for as your selfe relate, *p. 184.* I "sent word by M. *Knevet* to you, that I "would be ready to meeete you the next "weeke upon condition, a day might be "allowed me to prosecute the rest of

*l. p. asid. Bern-  
dici p. 94 in  
Anglia ad  
Episcopum  
& eius Vica-  
rios difficilli-  
mus est ac-  
cessus, cum  
ipsi se canoni-  
cè occultent  
& p. 134. nec  
potest adiri  
Chalcedonē-  
sis sine proba-  
bili periculo  
carceris, mor-  
tis, exilij, aut  
gravi mole-  
stie, & tam  
ipsi quam  
Vicarij eius-  
metu perse-  
cutionis la-  
tent.*

“ my arguments, and againe, p. 186, hea-  
 “ ring of your purpose to leave *Paris*, on  
 “ the Friday following I sent to you the  
 “ Munday before word by M. *Knevet*,  
 “ that I would meete with you upon  
 “ Tuesday, on condition that I might  
 “ have leave first to propose all the rest  
 “ of my arguments which you refused  
 “ to give way unto.

You felt the smart of our weapons in  
 the first conflict, in such sort, that you  
 would not meete the second time, un-  
 lesse I put in good security that I would  
 not so much as draw upon you or shew  
 you my weapons.

P. 187.

Yea but say you 'tis evident I decli-  
 ned the conflict by my owne words to  
 “ one of my friends, whom I told that  
 “ Catholickes brought so many testimo-  
 “ nies of Fathers, to prove the reall pre-  
 “ sence, that there was need of many  
 “ weekes to reade them over. And over  
 against the words many testimonies you  
 quote in the *Margent. Traicté du S. Sa-  
 crament del' Eucharistie, parl' illust: Car-  
 dinal den Perron. Paris 1622.*

P. 188.

nat P. Ma.  
 el. In quo  
 on modo  
 rimen non  
 crebat sed  
 ix diseri  
 dolescentis  
 habebat  
 atio.

I answer as *Tully* doth for *Calvus*, that  
 there is little coherence, and much lesse  
 verity in this objection: this calummie  
 like

like a bubble dissolveth it selfe. 'Tis well knowne I never tearme you *Catholicks*, but *Papists*, neither could the many testimonies alleadged by *Cardinall Perron* for the reall presence deterre me from a second encounter with you in the month of *September*, Anno 1612. for that booke of *Perron*, as you your selfe note, was printed in the yeare 1622. so that to make your relation true, I must needs have had some speciall revelation, that the above named *Cardinall* ten yeares after would print a booke of the Sacrament so fraught with Testimonies of the Fathers, that there needed many weekes to reade them. Yet farther to convince you, that I feared not to supply the place of a *Respondent* in this very question, notwithstanding all that *Bellarmino*, and *Perron*, and *Cocceus* or *Garesius* alleadge out of the Fathers for your carnall presence: a few weekes after our Conference, I encountred *D. Bagshaw* at *Paris*, and since *M. Fisher*, and *M. Musket* and *D. Egleson*, and *M. Wood* in *England*, and answered all they could alleadge out of Scriptures or Fathers in this point. Neither hath any of them as yet impeached any of my answers

See the C<sup>o</sup>  
for the print-  
ed, p. 47 &  
the Appen-  
dix to the Fi-  
sher caught  
in his own  
net.



extant in print now this 12. yeares.  
Which happinesse I ascribe to the evi-  
dence of truth on our side, and not to any  
the least opinion of sufficiencie in my  
selfe, who have ever studied that golden  
Text of the Apostle, *μη υπερφορνεϊν παρ ὧ  
δὲι φορνεϊν, ἀλλὰ φορνεϊν εἰς τὸ σωφορνεϊν.*

P. 10 &  
190.

*In tanvos  
lybici ruant  
leones ne sint  
papilionibus  
molesti.*

*l. de menda-  
cio.*

The greater wrong doth our *Gnatho*  
offer me in facing downe his Reader,  
that in a challenge to *Fisher* the Jesuite  
I compare my selfe to a Lion and him  
to a butterflie, saying,

Their strength with bulls let Lions trie  
and not persue the butterflie.

And he addeth in the Margent *Fearly* of  
himselſe in his sacriledge. It seemeth to  
me that *S.E.* having learned out of Saint  
*Austin* that there is a threefold lie,

1. *Officiosum* an officious.
2. *Perniciosum* or *malitiosum* a ma-  
licious.
3. *Iocosum* and a merry lie or lie in  
jest.

He thought himselſe obliged to make  
use of all three in his masters service, his  
officious and malicious lies, wee have  
heard before, now he puts his wits to it  
to frame a *jocosum mendacium*, to make  
himselſe and his Reader merry: but ha-  
ving

ving no occasion of any such jest from any words of mine, hee breakes not a jest upon me, but sheweth himselfe absurd and ridiculous. For the words I alledge out of *Martiall*, are not spoken in the singular but in the plurall number, nor of my selfe but others. If he hath not lost his sight together with his wit, he might have seene a relation in the Margent to a booke of *Fiskers*, set out in the yeare 1626. in which he takes upon him to refute a Treatise of the Visibility of the Church, put forth by *George Abbot* Lord Arch-Bishop of Canterburie, and a Sermon of *D. Usbers* Lord Arch-Bishop of *Armath*, and a replic of *D. White* Lord Bishop of *Elie*. These Lions I wisht in the Poets phrase to fall upon the *bulls*, meaning the *Popes bulls*, and not look after that sillie butterflie, *Fiskers* sorrie pamphlet intituled *sundry relations*, This S.E. knew well enough to be my meaning, but hee was disposed to play with the Lions paw, *ex Vngue* (saith he) *you may gather what a thing the Lion is* : not minding what *Innius* out of *Ælian* observeth, that if the Lion be any way distempered or diseased, he makes himselfe whole upon the *Ape*. To verifie which.

P.190.

P.141. &  
142.

which emblem, what mops and moruel  
doth he make, with what *Apish* imitati-  
on and ridiculous scurrilitie doth hee  
sport his Reader, saying, *that I brought*  
*my arguments written in paper, and urged*  
*them so (poorely) that M.Porie did prompt*  
*him divers times. And hereafter Univer-*  
*sities must all neglect art in speech, and*  
*reade your predicament, which before times*  
*hath beene* *Featleus homo animal vivens*  
*corpus substantia, thus in English, accor-*  
*to your Logicke, Featley, Featley, Featley,*  
*Featley, Featley, Featley, where you the*  
*supreme genus of your new predicament*  
*are in predication to be common to other*  
*animals, bodies and substances, for so the*  
*supreme genus must be. I could have an-*  
*swered these insulso sales with a my-*  
*sterisine, but because Salomon adviseth*  
*sometimes to answer a foole least he bee*  
*too proud of his art or skill: let therefore*  
*S.E. your Iester (I should say your*  
*Chaplaine) tell me by what rule of Do-*  
*may Logicke doth this follow, M.F.*  
*disliketh D.Smith his exposition this is*  
*my body, that is, this bread transubstan-*  
*tiated into my body, is my body, because*  
*it implieth a meere Tautologic, affir-*  
*ming idem numero de eodem numero, Ergo*  
*he*

“ he overthroweth all the predicamen-  
tall classes. In this proposition this my  
body is my body, the predication is nei-  
ther *generis de specie*, nor *speciei de indi-*  
*viduo*, nor *accidentis de subiecto*, but *ejus-*  
*dem rei numero de eadem numero*: the  
*subiectū* and *pradicatum* are both *idem re*  
& *ratione*, and therefore such an identicall  
proposition may be remooved and ca-  
sheered out of Logick, without any di-  
sturbing of the predicamentall *rankes or*  
*files*. And that hee may farther know  
that I have *climbed up* Porphyrie *his pre-*  
*dicamentall tree* as well as hee, I will  
make in it a *bower* or two for him and  
his fellowes to shade themselves under  
them.

*Vide arborem.*



P.1

P.1

...of the ...  
...in this proposition ...  
...not ...  
...not ...  
...the ...  
...both ...  
...and ...  
...may be removed and ...  
...out of logic without any ...  
...of the ...  
...that he may further know  
...as well as he ...  
...two of him and  
...to make themselves under

... ..

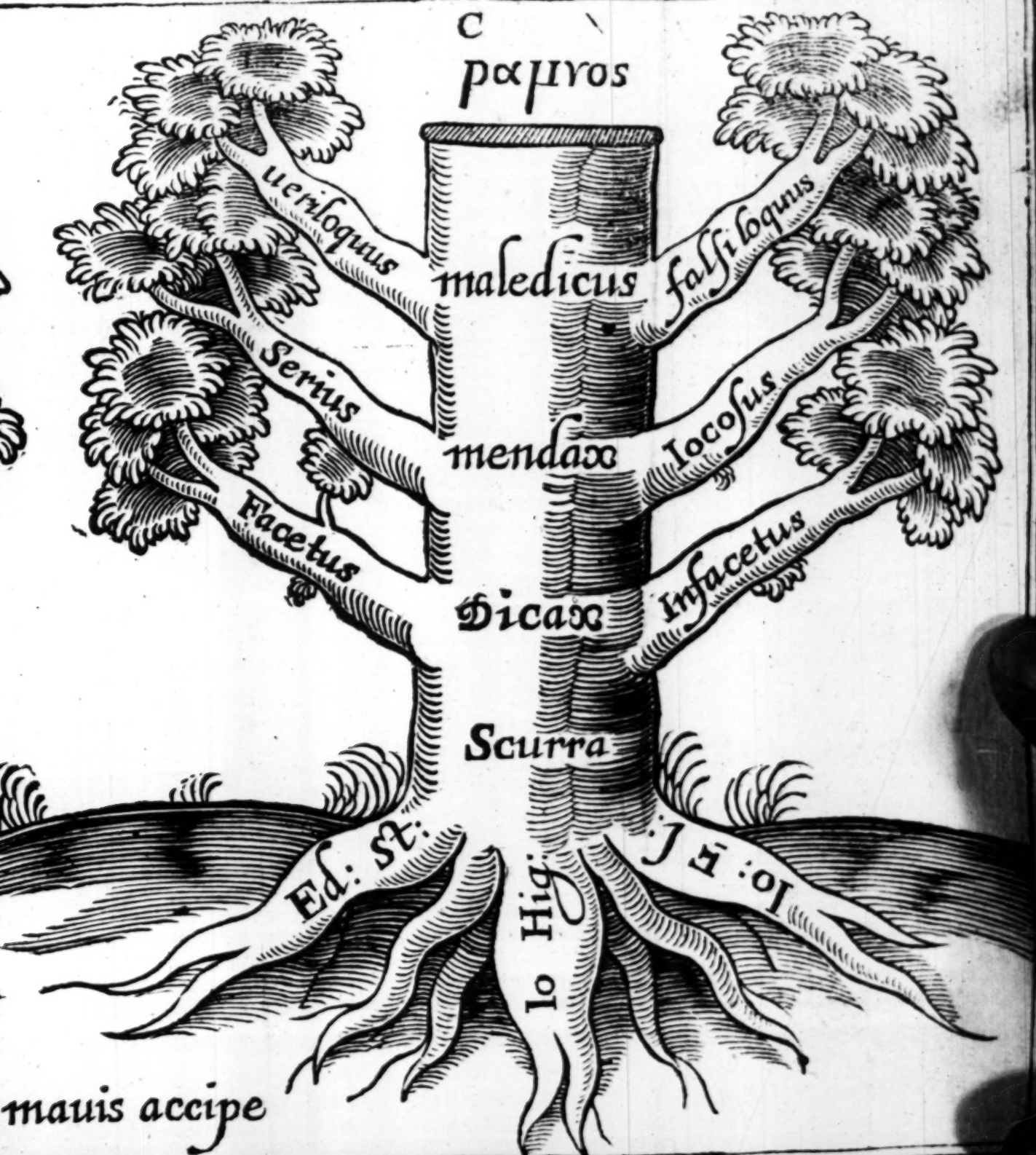
ff.  
H.  
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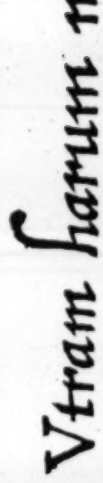
*Advers. D  
mrt. Tu su  
ipso licet  
exius & vi  
temporalis  
cessu pro a  
licet roget  
Deum: ad  
immortalit  
tem sub ip  
more tran  
sar.*

*you  
of  
of  
you  
om  
be-  
and  
ing  
rby  
his  
Life?*

*Luk 16. 9  
Redde ra  
tione vultu  
tionis tua.*



2  
Mcopos







P A R. 17.

*A serious exhortation to D. Smith other-  
wise Bishop of Chalcedon to returne  
home to his dearest mother the  
Church of England, and famous  
Nurse the Vniversity  
of Oxford.*

**T**Hus leaving your Chaplaine in a  
bad predicament, I returne to your  
selfe: and let me be bold to speake to  
you in the words of the blessed Martyr  
Saint Cyprian, *win the day in the edge of  
the evening*, enter yet into the Lords vi-  
neyard though at the eleventh houre.  
You were an ancient Doctor of Divini-  
ty, when I conferred with you at *Paris*  
22.yeaeres agoe, and therefore now you  
cannot in *reason* but thinke of the day of  
your dissolution, and in *Religion also*, of  
*making your accounts ready*, which you  
know ere long will be called for from  
you. How will you dare to appeare be-  
fore him *who is the Way, the Truth, and  
the Life*, if you continue still perverting  
his *Way*, impugning his *Truth*, & therby  
depriving your selfe and others of his  
*Life*?

*Advers. D.  
met. Tu su  
ipso lices  
exitu & vi  
temporalis  
cessu pro a  
licet roget  
Deum: ad  
summalis  
sem sub ip  
more tran  
sur.*

*Luke 16. 2.  
Redde ra-  
tione vlti-  
mum tuu.*

*Life? O that I might be so happie as Iason was, with my darts to open your aposteme and wound you into health, and by arguments to confute you into heaven. Take (I desire you) this occasion (of replying to my answers) to retrieve your former thoughts, and to examine upon what grounds you left both your dearest Mother the Church of England, and your famous Nurse the University of Oxford. Enter into a serious consideration what an ill change you have made of home for banishment, of security for danger, of allegiance for disloyalty, of truth for error, of Scripture doctrine for traditions and legendarie fables, of Religion for Superstition, of the pure worship of God in Spirit for manifold Idolatry, of Jerusalem for Babylon, of Christ for Antichrist: and the Lord of his infinite mercy annoint your eyes with the eye-salve of the Spirit, that you may see your errors before you go hence and be no more seene.*

pec. 3. 18.

*August 31. 1634.*

Yours as farre as you  
are Christs,

D.F.



The true Relation of a  
*Disputation betweene M. Featley*  
 and *D. Bagshaw*, drawne out of  
 the notes of *M. Ashley*, and *M. Ezekiel Arscot*, taken in the Con-  
 ference at *Paris*, *Anno Dom.*

1612.



After *Featley* demanding of  
*D. Bagshaw* whether hee  
 would joyne in prayer  
 with him, and the other re-  
 fusing, made a short pray-  
 er to himselfe, and after he had ended it,  
 began the Disputation as followeth.

*M.F.* The Question we are to debate  
 to give satisfaction to this Honourable  
 Assembly is, Whether the Body of  
 Christ be truly, really, and substantially  
 contained in the Sacrament under the  
 formes of bread and wine, as the Coun-  
 cell of *Trent* defineth. Which is a que-  
 stion of greatest importance: for if the  
 Body of Christ be not there really and  
 substantially, the Church of Rome which  
 adaveth

a There  
 were pre-  
 sent, the  
*L. Clifford*,  
*Sir Edward*  
*Summer set*,  
 and divers  
 other per-  
 sons of great  
 quality both  
 English and  
 French.



\* Divine honour or the highest degree of worship proper to God alone.

1 Cor. 11. 23,  
24, 25, 26.

24.

25.

26.

adoreth the Host, committeth Idolatry in the highest degree, by attributing \* *cultum latriæ* to a piece of bread. And that the Body of Christ is not there in such sort as the Councell determineth, and the whole Church of Rome beleeueth, I will prove by necessary arguments drawne from the words of the institution, the doctrine and practise of the ancient Church, and the very principles of nature, and infallible grounds of Reason, Saint Paul fully setteth downe the institution of the Sacrament. *I have received of the Lord* (saith he) *that which I also have delivered unto you, to wit, that the Lord Iesus in the night that he was betrayed, tooke bread. And when hee had given thanks, he brake it, and said, Take, eat: This is my Body, which is broken for you: this doe ye in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament in my blood: this doe as oft as ye drinke it, in remembrance of me. For as often as ye shall eat this bread, and drinke this cup, ye shew the Lords death till hee come. In this faithfull relation of the Apostle many things are very remarkable. First, our Saviour spake to his Disciples in*

in a knowne tongue : you to the Communicants in an unknowne: Christ took bread and brake it: you breake no bread at all. Christ after hee had broken the bread, took the cup and gave it likewise to all the Communicants : you <sup>b</sup> sacrilegiously mutilate the Sacrament, and debarre the Laity of the cup. Christ used no elevation at all, neither did his Disciples adore the Sacrament : you practise both. Lastly, Christ when hee said eate and drinke, truly reached the bread and cup to all which were present and thereby celebrated a *Supper* : you use the same words, *eate and drinke you all of this* : and yet eate and drinke all your selves. And call you this inviting Gods people to a Supper where you eate up all and they feed nothing but their eyes?

*D. Bagshaw. You promised to dispute (M. Featley) you do but discourse.*

*M. Featley. Thus I frame my argument.*

Christ in these words, *This is my Body*, called bread his body (for hee tooke bread, and brake it, and said, take, eate this pointing to the bread:) but bread cannot be called Christs body properly, therefore you must needs acknowledge there

*b Gratian de  
cōsecrat. dist.  
2 cap. capere-  
mus aut in-  
tegra Sacra-  
menta perci-  
piant aut ab  
integrū ar-  
ceantur,  
quia divisio  
unius eiusdē  
mysterij sine  
grandi sacrile-  
gio non po-  
test proveni-  
re. Gelasius  
papa.  
Ver. 30.*

*I Argu.*

c. l. 3. contra  
 Marcionem  
 c. 19. sic De-  
 us quoque in  
 Evangelio  
 vestro reve-  
 lavit panem  
 corpus suum  
 appellans, ut  
 hinc iam cū  
 intelligas cor-  
 poris sui fi-  
 guram pani  
 dedisse.  
 d Theod.  
 dial. mutabi-  
 lis p. 30. ver-  
 sione Genti-  
 ani Pontificij  
 edit. Pafil.  
 In mysteri-  
 orum tradi-  
 tione panem  
 corpus suum  
 appellavit. Et  
 Servator no-  
 mina muta-  
 vit, & corpo-  
 ri quidem id  
 quod erat  
 symboli ac  
 signi nomen  
 imposuit,  
 symbolo autē  
 quod erat  
 corporis.

there is a figure in these words, and by consequence they make not for, much lesse make any Transubstantiation of bread into Christs body.

D.B. Idenie your Major. Christ in these words, *This is my Body*, calleth not bread his body.

M.F. c Tertullian saith he doth. So God revealed in your Gospell calling bread his body. d Theodoret affirmeth the same in words most expressely Orth: In the delivering of the mysteries hee called bread his body. And a little after. Our Saviour changed the names, imposing the name of the Signe or Symbole upon his body: and the name of his body upon the Signe or Symbole.

D.B. Tertullian speaketh of that which was bread in the old Law, but now is Christs body. For in the words before he alleadgeth Jeremie, mittamus lignum in panem ejus, let us cast wood on his bread. Theodoret is not of great credit, because he favoured sometimes the heresie of Nestorius.

M.F. If Theodoret sometimes favoured any heresie, that can be no just exception against this passage of Theodoret, taken out of those bookes of his which

which have alwaies beene approved for  
Orthodoxall even by your own Church.  
Your answer to *Tertullian* neither sa-  
tisfieth the place, nor avoideth my argu-  
ment, for he proveh not onely by the  
words of *Jeremy* in the Old Testament,  
but of Christs also in the Gospell, the  
bread was and is a figure of Christs bo-  
dy. His argument standeth thus : Christ  
by the Prophet *Jeremy* called his body  
bread & let us cast wood on his bread, that  
is, the Crosse on his body. And in the Go-  
spell bread his body, Ergo bread was and  
is a true figure of his body. I insist not  
upon *Tertullians* allegation out of *Iere-*  
*my*, but upon his explication of the  
words of the institution in the Gospell.  
The Lord in the Gospell called bread his  
body. And to the like purpose he spea-  
keth. The bread taken and distributed un-  
to his Disciples, he made it his body, say-  
ing, This is my body, that is, a figure of my  
body. A little after he propoundeth this  
question, why doth he call bread his body.  
Out of which places I thus argue against  
your answer. *Tertullian* saith that  
Christ in the Gospell called the bread  
which he brake and distributed unto his  
Disciples, his body : and therefore hee  
spea-

e *Tertul. l. 4.*  
c. 40 ex-  
Pounding  
the same  
words.  
Conjiciamus  
lignum in  
panem eius,  
id est, crucē  
in corpus  
eius.  
f *Dominus in*  
*Evangelio*  
panem corpus  
appellat.  
g *Tertul. l. 4.*  
c. 20. accepit  
panem, & di-  
stributum,  
corpus suum  
fecit; hoc est  
corpus meum  
dicendo, id est  
figura corpo-  
ru mei, &  
seq. cur panē  
corpus suum  
appellat?  
h *Dominus*  
in *Evange-*  
*lio.*



speaketh not of that which was bread in the old Law and you suppose to bee Christs body in the new, but of that which was very bread then, when hee called it his body : But I inferre that which is truly bread, cannot be properly called Christs body, *Ergo* you must reject *Tertullian*, or admit of a figure.

*D.B.* Prove that bread cannot properly be called Christs Body.

*M.F.* No *disparata* can be properly affirmed one of the other.

Bread and Christs body are *disparata*. *Ergo*

The one of them cannot properly be affirmed one of the other.

*D.B.* *Panis & corpus Christi* are not *disparata*, because they are not *sub eodem genere*.

*M.F.* Nay for that very reason rather, they are *disparata*, because they are not *sub eodem genere*. The especiall difference betweene *Contraria* and *Disparata* is, that *contraria* are *sub eodem genere proximo*, *disparata* may be *sub diversis* as *homo & lapis*, *corpus Christi & panis*, the one *sub corpore animato*, the other *sub inanimato*.

*D.B.* You ground your faith upon Scrip-  
tures

B. *A disputation betweene M.F. and D.B.* 137  
ures not upon Fathers, therefore we expect other arguments from you then such as these.

M.F. But you ground your faith not upon Scriptures onely, but upon the traditive doctrine of Fathers, and therefore wee expect from you better answers then these to the Fathers. You beare the world in hand that all the Fathers are yours, and yet when it comes to the triall dare not stand to their authority, but flie to the Scriptures which give you no countenance at all, but rather check your errors.

D.B. *Shew me in Scripture, where Christ called bread his body, or els you doe but trifle out the time.*

M.F. In the 1 of Cor. 11.v.24. *This is my body which is broken for you.*

D.B. *Conclude your proposition from these words.*

M.F. Thus I inferre it.

That Christ called his body which he said was then broken for us  
(*this is my body which is broken*)

But that which was there broken was bread & nothing but bread.

*Ergo* he called bread his body.

D.B. *I denie your assumption, Christs*  
true

*A disputation betweene M.F. and D.B.  
true body was then broken.*

*M.F.* You meane I hope *non rei veritate sed significante mysterio*, not in the truth of the thing, but in a signifying mystery, as your Canon law distinguisheth.

*D.B.* *Significante mysterio* that's *significante mendacio*.

*M.F.* What is every mysterie a lie with you? doth not your speech rather deserve the name of *significans mendacium*, a signall untruth, then Saint *Austins*, cited by *Gratian*? answer directly: say you Christs body is truly and really broken in the proper acception of the word? if not so, then you must acknowledge a figure in the word *frangitur*: if you say that Christs body is truly and really broken in the proper acception of the word, you gainsay the Scripture and go against your owne belief.

*D.B.* *Christs body is truly broken, for he saith so, which is broken.*

*M.F.* Christs body was whole when he administred the Sacraments, therefore it was not broken.

*D.B.* *It was whole in se, but broken sub speciebus.*

*M.F.* That

i Gra. de  
consecr. dist.  
2 cap. Immo-  
lacio carnis  
Christi que  
sacerdotis  
manibus fit  
vöcatur  
Christi passio,  
mors, cruci-  
fixio, non rei  
veritate sed  
significante  
mysterio.

*M.F.* That which is whole and entire *sub speciebus* is not broken *sub speciebus*. Christs body according to the Canons of the Councell of *Trent* is whole, *sub speciebus* and *in qualibet parte specierum*, and is entirely eaten of every Communicant, *Ergo* it is not broken *sub speciebus*.

*D.B.* Your *Maior* is true, respectu *eiusdem*, not otherwise.

*M.F.* What meane you by respectu *eiusdem*? *eiusdem substantia*, or *eiusdem accidentis*?

*D.B.* I say Christs body which is whole in se *sub speciebus*, is not broken in se *sub speciebus*, but alio respectu.

*M.F.* The species or accidents are not Christs body, neither can they be broken truly and properly, especially being without a subject as you hold they are in the Sacrament: therefore if Christs body be truly broken *sub speciebus*, as you affirme, it must needs be broken in se, and so your distinction stands you in no stead.

*D.B.* Be it broken in se, but *sub speciebus*.

*M.F.* Now you confound the members of your owne distinction. I need not to contradict you, you contradict your



*A disputation betweene M.F. and D.B.  
true body was then broken.*

*M.F.* You meane I hope *non rei veritate sed significante mysterio*, not in the truth of the thing, but in a signifying mystery, as your Canon law distinguisheth.

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i Gra. de  
consect. dist.  
2 cap. Immo-  
lacio carnis  
Christi que  
sacerdotis  
manibus fit  
vocat  
Christi passio,  
mors, cruci-  
fixio, non rei  
veritate sed  
significante  
mysterio.

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*D.B.* Be it broken in se, but *sub speciebus*.

*M.F.* Now you confound the members of your owne distinction. I need not to contradict you, you contradict your

your selfe fast enough, Answer this argument I pray directly.

That which is whole *in se sub speciebus* is not broken *in se sub speciebus* at the same time.

But the Body of Christ is whole *in se sub speciebus*, for whosoever receives the body of Christ *sub speciebus*, receives it wholly and entirely and cannot doe otherwise, because Christ as your Church teacheth us, is *totus in toto*, and *totus in qualibet parte hostie*. Therefore Christs body is not broken *in se sub speciebus*.

D.B. I denie your Major.

M.F. If the Major be false, the contradictory thereof must needs be true, which is this, *that which is whole in se sub speciebus, is broken in se sub speciebus at one and the same time.*

Let this Proposition of M.D. Bayshaws be written. That which is whole *in se sub speciebus*, at one and the selfe same time, is broken *in se sub speciebus*, a flat contradiction.

After this proposition was taken in writing by M. Arscot, and M. Ashly, M. Featley proceeded to a new argument.

The

*M.F.* The words used in the consecration of the cup are figurative, therefore no ground in them for your reall presence of Christs blood in the cup.

2 *Argu.*

*D.B.* *They are not figurative but proper.*

*M.F.* These are the words. *This cup is the New Testament in my blood*, but these cannot be expounded but by a double figure: *Ergo* the words of the institution concerning the cup are figurative.

*D.B.* *They are not the words of the institution.*

*M.F.* *S. Luke Chap. 22. v. 20.* and Saint Paul relate them for the words of the Institution, will you disparage them as you did *Gratian* and *S. Austin* before?

*D.B.* *S. Matthew and S. Marke have other words, hic est sanguis, &c. This is the blood of the New Testament.*

*M.F.* Others in sound, not in sense. All Christians are bound under the paine of damnation to beleve that all the Evangelists who were inspired by the Holy Ghost, have faithfully set downe Christs speeches and actions. *S. Luke* and Saint Paul affirme that Christ used these words, dare you impeach their authority?

*D.B.* *Admit these be the words of the*  
*M* *insti-*



*Disputation betwene M.F. and D.B.*  
institution you gaine not your figure.

*M.F.* Yes, a double one, one in *Calix*, another in *Testamentum*. We drink not properly the cup, neither is that which we drinke in the cup properly Christs *Testament*.

*D.B.* I denie both.

*M.F.* What? is *ποτήριον*, or *Calix* properly that which we drinke, write this proposition downe also. *Calix* or *ποτήριον* is properly that which we drinke, a man drinks downe a stone pot or silver chalice. How say you *M.D. Stevens*, is there not a Metonymie in *Calix*, to wit, *contineus pro contento*? I take it you granted it on Saturday last, as did also *D. Smith* in my disputation with him (*D. Stevens* ingenuously here confessed as much, and said he would maintaine it.) I leave *D. Stevens* to confute you *M.D. Bagshaw*, touching the cup. I proove there is a figure in *Testamentum*. Either there is a figure in *Testamentum*, or that which is contained in the Chalice is *proprie Testamentum*, Christs last will: but that which is contained in the Chalice is not *proprie Testamentum*, or Christs will or Testamen, Ergo there is a figure in the word *Testamentum*.

*D.B.* It

*D.B. It is properly a Testament.*

*M.F.* I proove the contrarie: Christ made his Testament at his last Supper as you grant, but hee made not then his blood, his blood therefore is not his Testament.

*D.B.* *He made his blood at his last Supper.*

*M.F.* Write this downe also. *Christ made his blood at his last Supper.* Was not his blood made and in his veines before?

*D.B.* *It was: but till then he made it not potable.*

*M.F.* To make a thing potable, is not to make it blood. If his blood were his Testament which hee made at his last Supper, it followeth that hee made it then truly as he made his Testament truly. But to goe on forward directly against your answer, Christ made not his blood potable at his last Supper.

That he made potable (if hee made any thing potable at his last Supper) which he put in and powred out of the Chalice.

But that was not his blood.

*Ergo* he made not his blood potable at his last Supper.

*D.B.* *It was his very blood.*

*M.F.* His very blood therefore was then truly shed.

*D.B.* *What of that?*

*M.F.* Therefore your sacrifice of the Masse which your Church acknowledgeth to be *incrumentum* unbloody is truly bloody.

*D.B.* *How doth this follow?*

*M.F.* Most clearly and evidently as you may see in this Syllogisme.

That sacrifice in which blood is truly shed, is truly blood.

But in the sacrifice of the Masse (as you have already granted me) the blood of Christ is *truly shed and poured out*.

*Ergo* your sacrifice of the Masse is truly a bloody sacrifice.

*D.B.* *Your Major is not currant, unlessse you add thereunto externally.*

*M.F.* As if a man could not truly bleed inwardly, my conclusion is not, the sacrifice of the Masse is a bloody sacrifice externally, or visibly, but *truly*, which is sufficiently inferred out of the premises without your addition. For certainly blood truly shed and sacrificed, makes a truly bloody sacrifice.

*D.B.* *I told you before blood could not be truly*

*A disputation betweene M.F. and D.B.*

*truly shed unlesse it were externally shed.*

*M.F.* And did not I also tell you of a veine bleeding inwardly.

*D.B.* Though the veine bleed inwardly, that is within the body, yet the blood cometh out of the veine.

*M.F.* And so must Christs blood also if it be truly powred out: for *fusio* is *motio*, and *effusio* is *extra fusio*, therefore if Christs blood be truly powred out, it must needs run out of his veines.

*D.B.* Every naturall effusion is a motion, but this is a supernaturall effusion.

*M.F.* Every effusion is essentially a motion, if it be a naturall effusion, it is a naturall motion, if a supernaturall effusion a supernaturall motion.

*D.B.* I admit of a supernaturall motion.

*M.F.* Therefore you admit of a passing of Christs blood from one place to another, which cannot be as long as it remaines in his veines.

*D.B.* Why so? cannot Christs blood be powred out of the cup, unlesse it stirre out of his veines?

*M.F.* Not possibly, unlesse you will say the flesh and bones are powred out together with it, and by a consequence that you drink properly flesh and bones



in the chalice which I thus demonstrate.

All that is in the Chalice you truly  
and properly drinke.

But the veines, flesh, and bones of  
Christ you grant are in the Cha-  
lice, by saying that the blood is  
there in the veines.

*Ergo* you drinke properly flesh and  
bones.

D.B. *These are grosse and Capernaïtical  
arguments, unworthy to be urged by Chris-  
tians.*

M.F. Sir, speake in your conscience,  
whither you thinke we come nearer to  
the Capernaits, who teach a spirituall  
eating of Christ by faith, according to  
those words of our Saviour, *My words  
are spirit and life*, or you who teach  
a carnall eating of him with the mouth  
and teeth? was not this the very error  
of the Capernaïtes?

D.B. *Nothing lesse: for the Capernaïtes  
supposed Christs flesh should have been cut  
and quartered and sold in the market.*

M.F. This is your grosse fancie of the  
Capernaits error, the Scripture chargeth  
them with no other error, but such as a-  
rose from the misconstruction of Christs  
words, *unlesse you eat my flesh*, which  
they

*A disputation betweene M.F. and D.B.*

they understood according to the letter that killeth, not according to the spirit which quickneth. Now the letter of these words implieth no such thing as cutting or selling Christs flesh in the shambles: only it importeth a *reall and proper eating*, which consisteth in taking flesh into the mouth, chawing of it, and swallowing it downe the throat into the stomach. All this you doe, are you not then true Capernaïtes?

*D.B. For shame leave these idle and foolish collections of yours.*

*M.F.* I should easily returne the like speeches upon you, but I feare to abuse the patience of this Honourable Assembly, through our *impatience*. I thought to have spared you, but since you have provoked me so farre, I charge you with a speech of yours. *This blood is blood in my blood*, which you gave me at our last Conference for the true exposition of these words. *This cup is the New Testament in my blood*, are you not ashamed of such an absurd Commentarie?

*D.B.* *The congruity of this exposition I have maintained in writing, and I have long expected your replie.*

*M.F.* You know who imposed silence

M 4

upon

upon us both, to whose authority I acknowledge my selfe obnoxious whilest I stay in *Paris*. But I leave these matters & come to my arguments drawne from the testimonies of ancient Fathers.

D.B. I know what you will alleadge, a place of *S. Austin* de doctrina Christiana, and a sentence of *Gelasius* & *Theodoret*.

M.F. It should seeme you remember these allegations the better, because you have beene gravelled with them, as *Plinie* reporteth, that the Lion taketh especiall notice of one that hath stricken him, and strangely findeth him out among a great throng of people.

M.F. Well what say you first to *Saint Austin*, me thinkes he speakes home to the purpose in that very place. If the speech command any good thing, or forbid any wickednesse, the speech is not figurative, but if the Scripture seeme to command a sin or an horrible wickednesse, or forbid any thing that is good and profitable, the speech is figurative, for example, unlesse you eat the flesh of the Son of man, &c. the

b *Plin. nat. Hist. l. 8.*  
Leo vulne-  
ratus obser-  
vatione mira  
percussorem  
novit, & in  
quantalibet  
multitudine  
appetit eum.

Argu.

*Austin l. 3*  
de doct.

*Christ. c. 16.*

praeceptiva

ratio est

ut flagitium

ut facinus

ut aut

utilitatem

ut benefi-

centiam iu-

ris, non est

curata, si

nem flagi-

um aut facinus videtur iubere aut utilitatem aut beneficentiam vetare figu-

ra est. Nisi manducaveritis inquit carnem filij hominis & sanguinem hibe-

ris non habebitis vitam in vobis. Facinus vel flagitium videtur iubere: figu-

ra est ergo precipiens, passioni Dominice esse communicandum & suaver

ut videretur recondendum in memoria quod pro nobis caro ejus crucifixa &

lucrata sit.

speech

*A disputation betweene M.F. and D.B.*  
speech seemes to command a sin or horrible  
wickednesse, it is a figure therefore.

D.B. *What if I should say with some of  
your owne side that these words on which  
S. Austin commenteth, John the 6. apper-  
taine not to the Sacrament.*

M.F. You should oppose Cardinall  
Bellarmine and others of your own side,  
you should demolish one of the strongest  
pillars of Transubstantiation, if not the  
doctrine it selfe of your carnall eating,  
for if those words of our Saviour *John*  
*6. (unlesse you eat my flesh, &c.)* cannot  
be taken properly as *S. Austin* proveth  
by an invincible argument, it ensueth  
necessarily thereupon that the flesh of  
Christ cannot be properly eaten.

D.B. *You cannot be ignorant of Bellar-  
mine his answer to this place of S. Austin,  
and the other you bring out of* <sup>b</sup> *Theodo-  
ret and Gelasius, looke in him for an an-  
swer.*

M.F. We come not hither to heare  
Bellarmine but D. Bagshaws answers, if  
you approve of Bellarmine's answers,  
why are you ashamed to bring them to  
triall. If you approve them not, make  
us so much beholding unto you to ac-  
quaint us with your new and better an-  
swers.

M 5

D.B. Bel-

<sup>b</sup>Theod. dia  
2. Non rece-  
dunt Symbo-  
la mystica  
propria matu-  
ra, remanent  
enim in pri-  
re substantia  
forma & fi-  
gura.



D.B. Bellarmine's workes are every where to be had, what trouble you us with these stale objections.

d Bellar. answer to the words of Theod. that by *seia* or substance is meant the accidents to the hille of all his aduersaries & blush of his owne side, seeing Theod. in this very sentence distinguisheth *seia* from *ουυσια*, as substance from accidents, and he disputeth in this place against the Eutychian hereticks, who affirmed that

M.F. Your manifold Tergiversations (M.D.) shew that either you are ignorant of Bellarmine's answers, or you dare not avouch<sup>d</sup> them. Answer me but directly to a place of Chrysostome, and I will presse you with no more authorities at this time, the place of Chrysostome which seemeth to me of all others most pregnant, is found<sup>e</sup> Homil. 11. in cap. 5. Matthei, there he maketh this inference. If it be so dangerous to convert sanctified vessells to private uses, in which there is not the body of Christ, but a mysterie thereof is contained, how much more ought we not to give up our bodies which God hath fitted for an habitation for himselfe, to the divell to doe in them what he list.

Christ's body after the Resurrection, was turned into *divinam naturam*, according to the substance, his words are, *ita corpus Domini post assumptionem in divinam mutatur substantiam*, as saith the hereticke, the elements of bread and wine are after consecration. Theodores retorts this simile upon him, thus, *que ipse exquisiti rebus captus es, neque enim Symbola mystica post sanctificationem recedunt a sua natura*, *μὴν γὰρ οὐκ ἀπορρίπτειν αὐτὸν οὐκ ὀφείλουμεν*.

e Si ergo hac vasa sanctificata ad privatos usus transferre sic periculosum est, in quibus non est verum corpus Christi sed mysterium ejus continentur, quanto magis vasa corporis nostri que sibi Deus ad habitaculum præparavit, non debemus locum dare D. abolo agendi in ijs quod vult

D.B. Chry-

D.B. Chrysostome was not the author of these Homilies, but an Arian heretick, for he inveigheth against the Catholicks under the name of Homocousiani.

M.F. Belike then your Church in her Breviaries, and your Popes in their decrees are foully mistaken, who frequently alleadge sentences out of these Homilies under the name of S. Chrysostome. It is true, there are some places corrupted by the Arians, whom this Author notwithstanding manifestly impugneth and refuteth, Homil. 28. & 45. but that this place should be inserted by Arians, there can be no colour or shew, for as much as the Arians never were called in question for any error touching the Sacrament. Secondly, if it could be proved that Chrysostome was not the Author of these Homilies, yet in regard of the antiquity of the Author, whosoever he was, you should vouchsafe him some answer.

a Vid. 6. Sentent. l. 4. Bib. Sanct.

D.B. I answer, that by non verum corpus he meaneth not visible, by not true, not visible.

b It appeareth that he flourished about Chrysostomes time, or shortly after.

M.F. Non verum corpus hoc est non visibile, a proper interpretation, as if nothing were true but that which is visible :

visible: or as if Christ had two bodies, one visible which *Chrysostome* called his true body, and another invisible which must needs be his false body sith you oppose it to his true.

D.B. *I distinguish not so of Christs bodies, but of divers habitudes of one and the selfe same bodie, to wit, visibility and invisibility.*

M.F. You say then that Christs body is visible and invisible at the same time.

D.B. *Why not?*

M.F. And in the same place too? to wit, at the Table?

D.B. *What of all this?*

M.F. Nothing but this apparant contradiction. That one and the selfe same body at the selfe same time in the selfe same place, may be visible and invisible to the same persons.

D.B. *This is no contradiction, because I say not that his body is visible and invisible respectu ejusdem.*

M.F. *Scis simulare cupressum*, you know the story of the Painter who being good at portraicting of a cypress tree, whē one gave him money to draw & represent a shipwrack in a Table, asked if he would have a Cypress tree drawne in it: dis-

pairing

pairing to doe ought else worth his reward. This your distinction of *respectu ejusdem* is as fit to the purpose as a Cypressse to a shipwracke, yet still it comes at a dead lift. Once more explicate your selfe, what meane you by *respectu ejusdem*?

D.B. *Ejusdem habitudinis or modi existendi, the body of Christ as he sat at the Table was visible in it selfe, but invisible sub speciebus under the formes of bread and wine.*

M.F. If the species cover Christs body and hide it from sight, how say you that they are *visible signes* to represent Christs body and set it before our eyes? visible signes you must needs make them, or you have none in your Sacrament, for the bread according to your doctrine remaineth not, and Christs body is the thing signified, not therefore the signe. When *Drusius* in his defence against a nimble Jesuit that called him heretick, alleadged that heresie must be *in fundamentis fidei*, in foundations of faith, the Iesuit replied, that even that assertion of his was heresie. I may with farre greater reason replie upon your distinction of *extra species & sub speciebus*,



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*bus*, whereby you seeke to avoid a contradiction, that even this very distinction of yours implieth a manifest contradiction, to wit, that the selfe same body the same time is *sub speciebus* & *extra species*, under the formes and without the formes, is within the formes of bread and wine and without. If Christs body at the same time may be *sub speciebus* and *extra species*, it may bee under the formes and not under the formes, *sub speciebus* and *non sub speciebus*. Is not this a contradiction?

*D.B.* No, because he is not *sub speciebus* and *extra species* in the same place.

*M.F.* Who ever required *identitatem loci* to make a contradiction? are not these propositions contradictorie? *Deus vivit, Deus non vivit, Angelus movet, Angelus non movet. Anima est in corpore, Anima non est in corpore*: and yet in none of all these propositions there is any respect at all to place; The affirmation and negation *eiusdem de eodem, ad idem secundum idem eodem a tempore* is a contradiction: but in these propositions, *Christus est sub speciebus, Christus non est sub speciebus*, the same thing, to wit,  
*esse*

*A disputation betweene M.F. and D.B.*  
*esse sub speciebus* is affirmed and denied  
 of the same thing, to wit, of Christ, *se-*  
*cundum idem*, viz. according to the same  
 nature and part of him, to wit, his body  
*ad idem*, to wit, with a reference to the  
 selfe same accidents *numero*. And lastly,  
*in eodem tempore*, to wit, at the instant af-  
 ter the prolation of these words, *hoc est*  
*corpus meum*, &c.

*D.B.* The respect to diverse places is  
 sufficient to salve the former propositions  
 from contradiction. What urge you *Aristo-*  
*tle* in matter of faith above reason.

*M.F.* I urge not *Aristotle* for any mat-  
 ter of faith, but for a question of Logick  
 touching the nature of contradictions,  
 but because you so sleighten *Aristotles*  
 authority, I proove it by reason, that a  
 body cannot be in divers places, *sub spe-*  
*ciebus & extra species*, under the formes  
 and without the formes: it cannot at all  
 be in divers places, therefore not in such  
 or such a manner.

*D.B.* How proove you that?

*M.F.* By this argument.

{ One body cannot be divided and  
 severed from it selfe.

{ But if it be in the same time put  
 in divers places distant one from  
 another,

*A disputation betweene M.F. and D.B.*  
*bus*, whereby you seeke to avoid a contradiction, that even this very distinction of yours implieth a manifest contradiction, to wit, that the selfe same body the same time is *sub speciebus* & *extra species*, under the formes and without the formes, is within the formes of bread and wine and without. If Christs body at the same time may be *sub speciebus* and *extra species*, it may bee under the formes and not under the formes, *sub speciebus* and *non sub speciebus*. Is not this a contradiction?

*D.B.* No, because he is not *sub speciebus* and *extra species* in the same place.

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*esse*

*esse sub speciebus* is affirmed and denied of the same thing, to wit, of Christ, *secundum idem*, viz. according to the same nature and part of him, to wit, his body *ad idem*, to wit, with a reference to the selfe same accidents *numero*. And lastly, *in eodem tempore*, to wit, at the instant after the prolation of these words, *hoc est corpus meum*, &c.

*D.B.* The respect to diverse places is sufficient to salve the former propositions from contradiction. What urge you Aristotle in matter of faith above reason.

*M.F.* I urge not Aristotle for any matter of faith, but for a question of Logick touching the nature of contradictions, but because you so sleighten Aristotles authority, I proove it by reason, that a body cannot be in divers places, *sub speciebus & extra species*, under the formes and without the formes: it cannot at all be in divers places, therefore not in such or such a manner.

*D.B.* How proove you that?

*M.F.* By this argument.

{ One body cannot be divided and severed from it selfe.

{ But if it be in the same time put in divers places distant one from another,



another, it must needs be severed and divided from it selfe.

*Ergo* one and the selfe same body cannot be put in diverse places at the selfe same time.

*D.B.* Divided and severed I grant you, *respectu loci, non respectu substantiæ, in respect of place not of substance.*

*M.F.* If the place be severed, I cannot conceive but that the substance that is in those severed places must needs be severed.

*D.B.* This you are to prove.

*M.F.* Thus I prove it.

Those things betweene which there is a great space or way, and many bodies and substances interposed; are really severed, and discontinued.

But betweene the Hosts consecrated at *Rome* and *Paris*, there is a great space or way, and many bodies interposed.

*Ergo* the Hosts consecrated at *Rome* and at *Paris* are really severed and discontinued bodies.

*D.B.* I denie your Syllogisme.

*M.F.* Marke it once againe, this is the Major. Those things betweene which,

*&c.*

&c. But the Hosts consecrated at Rome and Paris, are those things betweene which, &c. Ergo, &c.

D.B. They are not those things betweene which many bodies are interposed.

M.F. Is it not a great way, and are there not many bodies interposed betweene this and Rome.

D.B. I grant you that, but I denie that the Hosts consecrated at Rome and Paris are things.

M.F. Betweene one thing therefore, and it selfe, many bodies may be interposed. But if divers wafers consecrated by divers Priests, in divers places, be not divers things, I know not what things you will call divers. I perceive it will be to little purpose to reason with you by arguments drawne from reason, for you will make good any absurdity in reason by your faith. What answer you to the words of your owne Masse which you say every day.

M.F. After the Priest hath consecrated and elevated the Host, he saith. *Wee offer unto thee O Lord of thy gifts, a pure and holy Host, upon which vouchsafe to looke with a benigne and propitious countenance, and to accept them, as thou didst vouchsafe*

4 Argu.  
Offirimus tibi  
de tuis donis  
ac datis ho-  
stiam puram  
& sacram  
qua propitia  
ac sereno  
vultu aspi-  
cere digneris  
& accepta

habere sicut  
accepta ha-  
bere dignatus  
es munera  
pueri tui  
iusti Abel;  
imbe hec pro-  
ferri per ma-  
nus sancti  
Angeli tui  
in sublime  
altare tuum

in conspectu divinae Maiestatis tuae, &c. per Christum Dominum nostrum  
per quem haec omnia semper bona creas, sanctificas, benedicis.

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vouchsafe to accept the gifts of thy child  
Abel the righteous: command that these  
things be carried by the hands of the holy  
Angel into thy high Altar, into the sight  
of thy divine Ma<sup>y</sup>sty by Iesus Christ our  
Lord, by whom thou dost alwaies create,  
sanctifie & blesse these good things unto us.

*D.B. What do you urge me with the Ca-  
non of the Masse?*

a Concil.  
Trid. Ses 6,  
Can. 6. Si  
quis dixerit  
Canone Mis-  
se errores  
contineri  
anathema sit.

*M.F.* You a Masse-Priest and not able  
to defend your owne Masse, are you  
not affraid of that thundering Canon? if  
any man say that the Canon of the Masse  
contains any errors in it, let him be accur-  
sed. I should think my selfe much dispa-  
raged, if I should refuse to maintaine our  
owne Church Liturgie: Let this be no-  
ted that *M.D.* will not answer to the  
words he readeth every day in the Masse:  
doe you make as little reckoning of the  
customes of the ancient Church, as you  
did of the Canons and Constitutions of  
the present Church of Rome set downe  
in the Masse.

*D.B. What an idle thing is this in you  
to urge the customes of the Church, a mo-  
rall argument in a theologicall controver-  
sie.*

*M.F.* Your

*M.F.* Your exception were plausible, if I purposed to urge a morall or civill custome. I make an inference upon religious customes of the ancient Church, whereby a man may as certainly gather what their opinion and judgement was touching this point, as by their words. *Evagrius* saith, that at *Constantinople* they called children from the schoole and distributed the remainder of the Sacrament among them. *Hesychius* l. 2. in *Levit. c. 8.* speaketh yet of a more strange custome of casting it into the fire.

*l. 4. Hist. Ec-  
clesiast. cap. 5*

*D.B.* What collect you from these customes?

*M.F.* That they thought not the Sacrament to be Christs very body, but only a mysterie of it.

*D.B.* I see not any force in this consequence, conclude Syllogistically.

*M.F.* That which the ancients distributed to children, cast into the fire, they beleaved not to be the body of Christ farther then in a mysterie.

But the remainder of the Sacrament after the Communion they disposed of as above.

*Ergo* they beleaved it not to bee the



the very body of their Lord  
and Saviour farther then in a  
mysterie.

*D.B. I make doubt of your Major.*

M.F. I marvaile how you can make any doubt of it? for if they had beleaved, as you do the Sacrament to be the very body of Christ, by way of Transubstantiation: they had grievously sinned against their conscience in thus using or rather abusing the Lords body.

*D.B. How proove you that?*

M.F. It is a sin to give Christs body to children that cannot discern it: a greater sin by farre to cast it into the fire: I say to cast the remainder of the Sacrament into the fire, holding it to be the very body of Christ in your sense, otherwise holding it to bee but the figure or Sacrament of Christs body, they might burne it without sin, in imitation of the Israelites, who by the commandment of God burnt the remainder of the Paschall Lamb, which was a figure of Christ.

*D.B. You answer your selfe, as you say the Iewes burnt the remainder of the Paschall Lambe to prevent worse inconveniencies, so the ancient Church might cast Christs body in the Sacrament into the fire in a reverence to it.*

M.F. A

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M.F. A strange kinde of reverence to throw a man (especially alive) into the fire.

D.B. *If the figure of Christ might bee burnt in reverence, his body might with greater reverence.*

M.F. I scarce beleeeve (M.D.) that you thinke a man should doe you a greater reverence, to cast you into the fire, then to burne your picture.

I see by my watch, that the two houres allotted for me to dispute are neare past, and therefore I knit up the foure arguments which I purposed to prosecute at large in three breefe questions. 1. What doth the mouse eate that lighteth upon a piece of bread or drop of wine consecrated?

D.B. *The forme of bread returneth againe by a miracle.*

M.F. Peter Lombard propounding this doubt: *quid ergo mus comedit?* answereth, *Deus novit*, God knoweth. *Aquinas* resolveth it against you.\* And so doth your church, saying, *si mus corpus Domini comederit*, if a mouse eate the body of Christ.

a Se Canon  
penitential,

D.B. *What tell you me of Aquinas?*

M.F. I must be briefe, that I may not defraud the Auditorie of your arguments.

**6 Argu.**

ments. My second question is : what is that you call the consecrated Host? the bread is not the Host, because it is not offered, the body of Christ is not the Host, and I trust you will not say the accidents are the Host.

*D.B. Christs body is the Host.*

M.F. Christs body is not offered, therefore it is not the Host.

*D.B. It is offered.*

M.F. That is offered which is consecrated: Christs body is not consecrated: therefore it is not offered.

*D.B. I denie your Major.*

M.F. I had thought, you had held, that you offer a thing consecrated. What is consecrated, sith Christs body is not?

*D.B. The bread.*

M.F. The bread remaineth not after consecration, and Christs body you confesse, is not consecrated by the Priest: therefore you have no consecrated Host.

*D.B. The bread is consecrated to be offered, because it is consecrated to bee made Christs body, which is offered.*

**7 Argu.**

M.F. Your answer in a word to my third demand. What becommeth of Christs body in the stomach? doth it remaine there still? then you have Christs  
body

body at this time within you. And what need you often receive his body, if you have it still within you? doth it goe out of the stomack? when and which way? Is it turned into the substance of our body? or evaporeth into ayre? or is it altogether annihilated?

D.B. *None of all these. But it ceaseth to be, as the soule in a part of the body that is cut off from the rest.*

M.F. *Chius ad Chonm.* I speake of a body, you answer of a soule. The soule of a man, because it is a spirituall substance, may in an instant invisibly diffuse it selfe through the whole body, and contract it selfe in like manner, when a part is cut off, or rather stay her influx into that part; but a bodie that hath parts of quantiry and soliditie of substance cannot penetrate another body, nor quit the former place, but by a true locall motion, visible and divisible, and that in time.

D.B. *Christs body is more spirituall then our soule.*

M.F. What, according to the substance? for we speake not now of qualities or spirituall graces? Note this by the way. It savoureth of heresie. Let me bee so much

If Christs body bee more spirituall then our soule, it must needs be a Spirit,



much beholding to you, before I leave, to get of you a direct answer to this Syllogisme.

Every bodily substance truly existent in a place, that neither abideth in that place, nor removeth to another, nor is changed into something els, is truly *annihilated* or brought to nought or nothing.

The body of Christ, according to your beliefe, was really existent in the stomack, and neither continueth there still, neither goeth out of the stomack, neither is converted into another substance or thing.

*Ergo* it is there truly annihilated.

*D.B.* Thus you dispute: *Christs body is annihilated in the stomacke. Ergo it is annihilated simpliciter, I denie your argument.*

*M.F.* You denie your owne argument not mine. I undertooke not to proove that Christs body is annihilated *simpliciter*, simply, but that it is annihilated in the stomacke, which it seemes you denie not, nor can, standing to your owne grounds. Yet because you are so briefe with me, thus I proove the argument.

That which is made absolutely nothing

thing in the stomacke, cannot be something elsewhere.

Christs body as you grant is turned into nothing in the stomach.

*Ergo* it cannot be something elsewhere.

D.B. *Your Major is most false.*

M.F. That which is made simply nothing, is yet something. Nothing is a contradiction, if this be not.

D.B. *Respectu ejusdem, M. Fearley.*  
*How often have I distinguished of divers respects.*

M.F. And how often have I refuted this frivolous distinction of yours; which was your first and now is your last.

*Inchoat, aq. eadem finit oliva dapes.*  
Here M. Fearley being called off from far: her objecting, D. Bagshaw opposeth as followeth.

D.B. *Christs body may be in more places at once. Ergo it is in the Sacrament.*

M.F. I denie your argument.

D.B. *This is the reason why you denie Christs body to be in the Sacrament, because you suppose it cannot be in more places at once. Ergo if it may be in more places at once it may be in heaven and in the Sacrament.*

N

M.F. This

*M.F.* This argument as little fol-  
lowes as the former. *Ex particulari non*  
*fac est Syllogizare.* Though this reason  
were not good, yet we have many other  
strong and invincible.

*D.B.* It is no wickednesse to eat Christs  
flesh in the Sacrament. Ergo your argu-  
ment drawne from the impiety of eating  
Christs flesh with the mouth is of no force.

*M.F. S. Austin* indeed alleadgeth this  
for a reason, to proove that Christs  
words, *unlesse you eat my flesh, Ioh. 6.* can-  
not be meant properly, but figuratively,  
because it is an horrible wickednesse to  
eat the flesh of a live man. I approve of  
this reason and will maintaine it. Yet if  
you could overthrow it, it would not  
prove your argument: you know *Ari-*  
*stotle* distinguisheth *inter argumenta*  
*ελεγκτικά & δεικτικά.* These arguments of  
yours, if you could prove them, are but  
*ελεγκτικά*, they are not *δεικτικά*, they de-  
monstrate not the conclusion of your  
faith, that Christ is really and corporally  
in the Sacrament. At the most they  
prove but that he might be in the Sacra-  
ment, for ought they bring to the con-  
trarie that insist upon the former rea-  
sons. Let us heare one Syllogisme from  
you.

*D.B. The*

*D.B. The words of Christ are litterally to be taken, except you can bring some just exception against the literall exposition.*

*But you can bring no just exception against the literall exposition.*

*Ergo the words of the institution are litterally to be understood, and by consequence the Sacrament is Christs true body.*

*M.F. All the arguments I have hitherto used, are so many exceptions against the literall exposition. But to restraints you to some certaine reasons, I say the words of the institution cannot be taken properly, because all the circumstances of the Text are against it: first, Christ took bread and brake it, & pointing to it, said, This is my body, and he added, doe this in remembrance of me. And after he had given the cup, said, I will drinke no more of this fruit of the vine. From all which circumstances many strong arguments may be drawne. Bread cannot properly be Christs body. Christs body cannot be given in remembrance of it selfe. That which is the fruit of the vine is not properly Christs blood. Moreover, Christ in these words, This is my body, instituted a*



Sacrament, and therefore this sacred forme of speech is to be mystically and Sacramentally understood, answerable to the like used in the matter of Sacraments. *Gen. 17. 10. This is my Covenant,* speaking of Circumcision which was but a signe of the Covenant. *Exod. 12. 11. It is the Lords Passeover,* speaking of the Lambe, which was but a figure of the Passeover, *1 Cor. 10. The Rock was Christ,* that is a figure of Christ. *Luk. 22. this cup is the New Testament,* that is, a sacred signe or memorial of the New Testament. The literall exposition of the words is repugnant to the Articles of our faith, clearly deduced from those words of our Saviour, *Ioh 16. I leave the world and go to the Father,* where it followeth immediately now thou speakest plainly, now thou usest no parable. It is said, *Act. the 3. that the heavens must containe Christ,* according to his humane nature, till his second comming. Now if Christ, according to his humane nature have left the world, he is not in the world: if he be contained in the heavens, then he is not without the heavens upon the earth.

*D.B. Thus I overthrow your reason.*

*Christs body was contained in heaven*

ven after his Ascention, and there he remains.

And yet he was since that upon earth and stood by S. Paul, Acts 23. 11.

Ergo your strongest argument hath no force at all.

M.F. First I answer to your Major, that many of our Divines and yours also understand those words *Act. 3.* of the ordinary residence of Christ not denying that Christ if he pleased might extraordinarily and miraculously leave his place in heaven for a while, to doe some great work upon earth: which as it breaketh the force of your argument, so it no way disableth mine. For if heaven be the place of Christs ordinarie residence, it followeth that he is not daily and ordinarily according to the substance of his body, upon earth, to wit, on the Altar as you beleeve. Secondly, I answer to your Minor, that S. Paul *Act. 23.* speaketh of a vision in the night, not of any reall or corporall presence of Christ.

D.B. He saith, that the Lord stood by him, and spake unto him, therefore it was no vision.

M.F. I denie your argument. S. Peter saith, *Act. 10.* that he saw heaven opened,

a Aquinas 3.  
p Summ. q.  
57. art. 6. non  
derogat dig-  
nitati Christi  
si ex aliqua  
dispensatione  
quandoq; cor-  
poraliter ad  
terram  
descendat  
vel ut se  
ostendas cum  
mibus sicut in  
iudicio, vel  
alicui specia-  
liter sicut  
Paulus & Lo-  
vinus con. in  
*Act. 3.* ni-  
hil absurdi  
est affirmare  
Christum ad  
exiguum te-  
pus de caelo  
descendisse,  
solum enim  
ex hoc loco  
sequitur fixa-  
ment in caelo  
Christi im-  
mortalia sed  
esse, neq; illi  
venturam e  
caelo publica-  
coramq; ho-  
minibus ut  
versetur in-  
ter illos fami-  
liariter.

certaine vessell came downe to him, and he  
heard a voice, saying to him, kill and eate.  
And this was done three times, the more  
to confirme him, and yet all this was but  
done in a vision. Likewise we read in  
the book of Tobia, (which you receive  
for Canonickall) that the Angell did eate  
and drinke with Tobia, and yet all this  
was but done in a vision, nay the same  
word (ἐστὶν ἑστὼς ὑποπόδιον τῆς πόδας μου) standing by me) is used by S.  
Luke Act. 16.9 there stood a man of Ma-  
cedonia and prayed him, &c. and yet hee  
speakes of a vision in the night.

D.B. S. Luke saith, Act. 23. 11. ἐμὲ  
ὄντω ὁ κύριος, which is the very word S.  
Paul useth, Act. 22. 13. where he speaketh  
of Ananias comming unto him. ἐλθὼν ὑποπό-  
διον τῶν ποδῶν μου, καὶ ἐμὲ ἑστὼς ὑποπόδιον τῶν ποδῶν μου. But Ananias truly  
stood by S. Paul, not in vision only. Ergo  
Christ likewise stood by him, and did not  
only appeare so to do.

M.F. The same word in divers places  
of Scripture may be diversly taken, ac-  
cording to the diversity of the matter  
and circumstances of the Text.

Ananias was a man that could not  
otherwise present himselfe to S. Paul  
then by comming to him & visibly stand-  
ing by him, Christ by his divine power  
might.

Besides

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Besides *Ananias* was not in heaven, but upon earth, & therefore he might stand by *S. Paul* visibly & locally, without any miracle or apparition. But *Christ*, as we are both agreed, was at this present in heaven, sitting at the right hand of the Father, & therefore could not otherwise be present with *S. Paul*, then in spirit, or by vision, which I am induced to believe the rather, because the Text saith, *this was done in the night*, the most proper time for a vision. *The night following, the Lord stood by him, and said, &c.*

*D.B.* This is *petere principium*, you suppose that which is in question, to wit, that *Christ* could not at the same time be really present in body in heaven and in earth.

*M.F.* I never heard that an answer could *petere principium* in dissolving an Argument. *Petere principium* in my understanding is to beg that to be granted to a man which he ought to prove. A respondent, as a respondent, is not to prove, but to hold and maintain his own grounds against contrarie oppositions. The burthen of proving lieth now upon you, *M. Doctor*, refell mine interpretations if you can, or make it appeare by some other argument, that *Christ* since his Ascension hath beene truly upon earth in body.

*D.B.* *S. Paul* truly saw him and heard him, *Acts 9.22. 6.* And that with his bodily senses. Otherwise he could not have beene an eye witnesse of the Resurrection.



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reſolution. Chap. 26. Ergo Chriſt ſince his Aſcention  
hath beene truly preſent in body, upon the earth.*

*M.F.* The Argument followeth not. *S. Paul* truly  
ſaw Chriſt, therefore Chriſt was truly upon earth.

*D.B.* *S. Paul* being upon earth could not ſee Chriſt  
in heaven; Ergo if he truly ſaw Chriſt, he ſaw him  
upon earth, if he truly ſaw him upon earth, he was  
truly upon earth.

*d. Ambroſe in  
Epiſt. ad Cor.  
1 c. 15. Pau-  
lus Chriſtum  
videt in calo  
vocantem &  
apparuit  
Chriſtum illi  
primum in  
calo poſtea  
oranti in iē-  
plo & Greg.  
mor. in Job l.  
19. c. 5. O*

*Paulē in cē-  
lū Ieſum  
conſpicit & in  
terra adhuc  
dominū ſtatit  
Aug. in ep. 8.  
Job. tract. 10.  
Iam nō inue-  
ni loqui Chri-  
ſtū in terra  
invenia ipſe  
illum loqui  
de calo Saule,  
Saul & Iſt.  
dorus Pel. l. 1.  
ep. 409  
iē parē aō-  
tū dīa lēpā-  
tal.*

*M.F.* *S. Paul* being upon earth, might  
ſee Chriſt in heaven, as well as *S. Ste-  
ven*, Act. 7. v. 55, 56. *Steven* being full  
of the Holy Ghoſt looked ſtedfaſtly into  
heaven, and ſaw the glory of God, and *Ieſus*  
ſtanding at the right hand of God, and ſaid,  
behold I ſee the heavens opened, & the Son  
of man ſtanding at the right hand of God.

*D.B.* *S. Stevens* might be a viſion. I  
prove my propoſition. The ſenſes of our  
bodie cannot apprehend an object ſo farre  
diſtant, as is the heaven from the earth;  
therefore *S. Paul* being upon earth, could not  
ſee Chriſt in heaven with his bodily eyes.

*M.F.* Do we not ſee the Sun in the hea-  
ven, and it is ſaid that the face of Chriſt  
in his tranſfiguration ſhone like the Sun;  
but my direct answer to your propoſiti-  
on is, that howſoever the eyes of *S. Paul*  
and *S. Steven* by the ſtrength of nature  
could not apprehend Chriſt ſitting at the  
right hand

and of his Father in heaven, yet being miraculously enlightened & elevated as the Schooles speake, by divine vertue, they might easily. Heere M.D. Bagshaw at the first undertook to proove, that sense elevated could not discern a thing so farre off. But afterwards perceiving it to be a matter of too great difficulty to proove, took advantage of a Polish Gentlemans speech, that helpt him out with a falshood, saying, the proposition to bee proved was not, that sense elevated could not apprehend an object so farre off, but that S. Pauls senses were not elevated, which though it were an untruth, as many there present testified, yet M. Featley to gratifie M.D. Bagshaw left of his hold, and gave M.D. Bagshaw leave to proove the proposition he desired, to wit, that S. Pauls senses were not elevated, which he endeavoured to do after this manner.

D.B. S. Paul saw Christ, as the other Apostles, Cor. 15. v. 5, 6, 7, 8. He was seene of Cephas, and then of the twelve: after he was seene of more then 500. brethren at once: after that he was seene of James, then of all the Apostles, last of all he was seene also of me. But the other Apostles saw Christ with their senses not elevated. Ergo S. Paul saw him without any elevation of sense.

M.F. S. Paul though his senses were helped, saw him as truly as any of the other. A man by helpe of a perspective may discern an object farther off, yet sees as truly and more certainly then without the same.

D.B. The

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*D.B. The same word is used in all the former verses. Ergo S. Paul saw Christ altogether after the same manner.*

*M.F. One and the selfe same word may be diversly taken not onely in divers verses but in the same verse, as for example, In mundo erat, & mundus per eum factus est, & mundus eum non cognovit. he was in the world, and the world was made of him, and the world knew him not. Your own Expositors take the word (mundus) here in a threefold sense. But I need not make use of this observation. For I take the word (scene) in all these places the same sense. S. Paul saw Christ sensibly and truly with his bodily eyes; both when he was upon earth by the elevation of his senses, and without also as we may probably collect, when he was raised in the third heaven.*

*D.B. That was not in body but in spirit.*

*M.F. That is more then you know or S. Paul saith either, for he saith he knowes not whether it were in the body, or out of the body: but I stand rather to my former answer, which clearly dissolveth your argument.*

*D.B. I will retort your owne argument upon you. The words Hic calix est novum testamentum in meo sanguine, are not figuratively to be taken, for there is no figure in (Calix) for calix or poculum signifies that which is in the chalice without any figure as it is manifest by that verse of Virgill Pocula sunt liquidi fontes.*

*M.F. A*

*M.F.* As if it were a strange thing for a Poet to use a common figure: doth not the same Poet that calls *fontes pocula*, *sat prata biberunt*, the meadours have drunke enough by elegant Metaphor.

*D.B.* If Calix signifie *vinum*, as you say, it followeth that you have no new testament, and so consequently no religion.

*M.F.* This is a marvellous consequence: how inferre you it?

*D.B.* Christ saith, as you expound his words, the wine is the new testament, but that materiall wine doth not now remaine: therefore you have no new testament.

*M.F.* What a wofull argument is this? what Protestant ever said, that the Sacramentall wine was properly Christs *Will Testament*: the wine was a signe or memoriall of his Testament: which wine though it doe not remaine now the same numero, yet the same remaines in specie: the bread which Christ brake remaineth not the same numero. Will you hereon inferre that the Church hath now no Sacramentall bread?

*D.B.* Here is a stirre with figures. A figure in Calix and a figure in Testamentum. All your answers are figurative. One very fitly called you figure-flingers.

*M.F.* My figurative answers take away your proper arguments: and for your figure-flinging, you had need cast a figure for your arguments, for they are all gone and vanished.

*D.B.* I see the company grow wearie, I will therefore conclude with one argument, S. Luke saith.

*That was shed for us, which is meant by Calix.*

*But wine was not shed for us.*

*Ergo by Calix he meant the true blood of Christ and not wine.*

*M.F.* Those words (which is shed for you) have a reference to the word (blood) not to the word (cup) This cup is the New Testament in my blood, which is shed, that is, which blood is shed for you. S. Matthew and S. Marke who relate the same words, inferre them to the blood of Christ, saying, This is the blood of the New Testament which is shed for you.

*D.B.* The



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**D.B.** The Greeke construction will not beare it: for αἷμα is in the dative case, and τὸ is the nominative τὸ ἐστὶ τὸ ποτήριον ἐν τῷ αἵματι μὴ τὸ ὑπὲρ ὑμῶν ἐκ χυνομένον, nor τὸ ἐκχυρόμενον.

**M.F.** The construction is no harder then we finde in *S. Iohn c. 1. 5.* and elsewhere, ἀπὶ ἰησοῦ χριστοῦ ὁ μαρτυρῶν ὁ πῶς, for ὁ μαρτυρῶν ὁ πῶς and *v. 6.* τῷ λουσάμενι ἡμᾶς καὶ ἐκλίσαντι for τῷ ποιήσαντι.

Howsoever, it is farre better to acknowledge a *solatio* *phases* or an enallage, then make an absurd tautologie as you do, expounding *Calix* blood, and saying it is the New Testament in his blood; blood in blood, or as you mend the matter, glossing the words thus: *This cup is the New Testament in my blood; that is, this blood is blood in my blood.*

**D.B.** This must needs be the meaning of the words, the latter words (τὸ ὑπὲρ ὑμῶν ἐκχυρόμενον) cannot be referred in any tolerable construction to any other word then τὸ ποτήριον. And therefore ποτήριον here signifieth *Christs blood*, which he saith is the New Testament in his blood. And with these words he arose from his chaire, and brake off the disputation.

**M.F.** Although *D. Bagshaw* as it seemeth sitting upon thornes, would not stay to heare out *M.F.* full answer, yet

**M.F.** I held it fit for the satisfaction of those who desire to know the truth to add to his former answer First, that *Saint Basil* in *moral reg. 21. c. 3.* readeth the words in *S. Luke* τὸ ἐστὶ τὸ ποτήριον ἐν τῷ αἵματι μὴ τὸ ὑπὲρ ὑμῶν ἐκχυρόμενον, and not as they and we now reade, τὸ ἐκχυρόμενον Secondly, that admitting the words to be so read as our adversaries would have them, I say yet still these words (which is theed for you) must be referred to *Christs blood*, as *S. Matthew* and *S. Mark* referre them, and for the Grammaticall construction we have the like, *Apos. 8. 9.* καὶ ἀπέθανε τὸ τρίτον τῶν κλισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχὰς τὰ there for τῶν as here τὸ for τῷ ἔχοντα, there for ἔχοντων as here ἐκχυρόμενον for ἐκχυνομένῳ.

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